The Messenger.

"As the Truth is in Jesus."

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Poetry.

A MORNING HYMN.

"Jam lucis orto sidere."

Now, with the risen star of dawn,
To God as suppliants we pray,
That He may keep us free from harm
And guide us through an active day.

May He restraining guard the tongue,
Lest it be found to strive and cry;
And, lest it drink in vanities,
May He protect the wayward eye.

Let all our inmost thoughts be pure,
And heedlessness of heart be gone;
Let self-denying drink and food
Hold pride of life securely down.

That when the day at length is past,
And night in turn has come to men,
Through abstinence from earth we may
Give Thee the only glory then.

To God the Father be the praise,
And to His sole-begotten Son;
And to the Holy Paraclete,
Now and until all time be done!

—*By Rev. Samuel W. Duffield, from the "Breviarium Romanum."*

Communications.

For The Messenger.

THE GLORIFICATION OF CHRIST.

The glorification of our Lord, to which the attention of the Church is specially turned during this post-resurrection season of the Church year, sets before our faith the consummation of the whole work of redemption. It has significance, not merely as the close, or ending, of that work, but as carrying in itself the perpetual efficacy of all that went before. It is related immediately and directly to the new creation which the incarnation of the Lord inaugurated, when He descended into "the lower parts of the earth." Therefore it is placed in connection with this by the Apostle, when he says (Eph. iv. 9, 10,) "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things." The "lower parts of the earth," no doubt refer here to His descent into *Hades*, His humiliation to the lowest depths of man's misery and wo, when He struggled with "him that had the power of death, . . and delivered them, who through fear of death, were all their lifetime subject to bondage." But it may also refer to His incarnation, when "He entered into the lowest parts of the earth," (Ps. cxxxix. 15,) and joined to Himself humanity in its deepest ground, in order that from this initiatory, rudimental, stage of its existence He might raise it up to the highest glory at the right hand of God.

Beginning with His holy conception and birth we have set before us in His life, death, resurrection, and ascension, all the stages through which our fallen life was carried until it reached its final culmination. This was the *end*, we may say, for which He came into the world—this the glorious consummation which He set before Him from the beginning. For this He endured the cross, despising the shame. This is what He referred to in the words (John xiii. 31, 32,) "Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God also shall glorify Him in Himself;" and in the words (John xvii. 5,) "And now, O Father, glorify thou me with thine own self with the glory I had with thee before the world was."

The new creation in Christ, beginning in the lowest, rudimentary, elements of humanity, moved onward through grand stages and epochs, until it reached its glorious consummation in the heaven of heavens. The account of the first creation in Genesis is only a symbol of this. We have here something far more sublime than the creation of the natural universe. The original natural chaos, is a picture of the chaos of the fallen life of humanity. The creation of light, and the shining forth of sun, moon, and stars, are only symbols of the light, *the true*, veritable, or substantial, light that, coming into the world, lighteth every man. The glory of the first creation's morn, when the sons of God shouted for joy, is only a faint picture of the completion of the new creation, when the shout went up, "Lift up your gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in." All that can be set forth of the glory of the completion of the natural creation, finds its true counterpart and fulfillment in the completion of the new creation, which centres in the glorification of the Lord.

We do not easily realize this, because we see the one with our natural eyes, whereas the other, being spiritual, can be seen only by faith, by a vision of the glories of the spiritual world. Natural men see only that which is natural. The telescope reveals the astounding greatness of the natural universe, where worlds revolve around worlds, and systems around systems, in infinite space. But all this is, after all, only a faint picture of the heavenly realms that centre in the glorified Christ, and receive from Him, as their central sun, the more glorious light of the celestial universe. If we cannot take in, with our finite comprehension, the greatness of the natural, how great and glorious must be the supernatural, the heavenly!

This consummation of the new creation in the glorification of Christ, is at the same time the glorification of the first, or natural, creation. This fixes our attention on the universal significance of our Lord's glorification. It has reference, not only to our earth, and to man as its inhabitant, but it is related to all worlds, to the whole universe of God. It is the revelation of the infinite glory of God to the inhabitants of the heavenly spheres, to angels and archangels, thrones, dominions, principalities, and powers; to the worlds that revolve in the immensity of space, far from this earth, no less than to this world.

We might refer to passages of Scripture where this universal significance of the glorification of Christ is referred to, but this is not necessary, as they will readily occur to every one familiar with the Word of God. The necessity for what is here stated results from the character of our Lord as the *absolute* revelation of the Godhead. He is not merely the revelation of God to our world, but to all worlds. His glorification is not merely the consummation of redemption for the earth, but it is the renewing and recreating of the whole universe. This thought opens to us some glimpse of the vast significance of His glorification. And that means, necessarily, the glorification of His humanity. True, the subject of the glorification is the divine-human person of our Lord, the incarnate Logos, but the organ or form in which He is glorified is His humanity. His divinity, as such, is eternally the light of the glorious Jehovah, and dwells in the divine *doxa* from all eternity. But that through which His glory shines is His humanity, the "*man divine*." To have even the faintest glimpse of that by faith will lead us to rejoice because He said, "I go unto my Father, for my Father is greater than I." Such faith is worth more than all science, because it apprehends the central, substantial, truth, of which all earthly knowledge is only a faint reflection. To be able to say in this Easter-tide, "we have seen the Lord," is worth more than all to which the profoundest philosophy has ever attained.

T. G. A.

For the Messenger.

DEDICATION OF THE WASHINGTON CHAPEL.

It will be most welcome news to our Reformed people generally, to be informed that the Washington Mission Congregation has at length been domiciled in a home of its own. Ever since its organization, it has been, as it were, "upon wheels," moving from one locality to another, and in each remove suffering serious loss—particularly as regards the scholars of its Sunday-school. All this discomfort, uncertainty and liability to losses, has now come to an end in the dedication and occupancy of their neat and commodious Chapel on Sunday last, 30th ult.

The ministers present and taking part in the services, besides the Pastor, were Rev. Drs. Eschbach and Staley, of the committee of the Maryland Classis, and Drs. Miller and Appel, as representing the Board of Missions. The Sunday-school, whose session was held in the morning, was addressed by Drs. Staley, Miller and Appel. The interest manifested by teachers and children in these simple, brief addresses, and their prompt and earnest participation in the singing and other forms of worship, made attendance upon their session, full of pleasure and profit.

After the meeting of the school, the other services of dedication day began, at which Dr. Eschbach preached an edifying and highly appropriate discourse, in which the congregation seemed to be profoundly interested. The formal dedication services were held in the afternoon, during which Dr. Appel delivered a discourse mainly historical, setting forth in a masterly way, the *planting* and mission of the Reformed Church in our country. At the evening service Dr. Staley, by way of filling out and completing the instructions of the day, delivered a sermon on the "Constitution and Functions of the Church as related to our Salvation."

These services were all well attended—particularly that of the afternoon, when the Chapel was filled almost to its entire capacity. A very deep interest manifesly pervaded the audience at each service, giving evidence that there is a need and a niche also for our Reformed Church to fill among the other Christian organizations of the National Capital.

As regards the property, your correspondent desires to say, that the building standing on the rear line of a large lot, graded and sown with grass, is recognized at once by those passing by, as only the beginning of what is to come by and by, and also as being all that is necessary for the present wants of a Mission Church. There has been no attempt at outward architectural display, in as much as the committee of the Classis desired to get the most that was possible for the money to be expended in interior fitness and seating capacity, and in this they are assured that their work is an entire success, for without a solitary exception—so far as they are informed—those who have visited Grace Chapel, have expressed entire satisfaction with it, as thoroughly churchly and completely adapted to the wants of a missionary congregation in a large city like Washington.

A financial exhibit was made to the congregation by Dr. E., the Chairman of the committee of the Maryland Classis having special charge of this work, which was highly encouraging and gave assurance, that this enterprise would be at no distant day, a complete success. Among other things, Dr. E. stated that the ground for which $3,240 had been paid, and the Chapel, costing, all told, $4700, (including furnace, furniture, gas fixtures, etc.,) are entirely without debt of any kind, as the committee had borrowed, on the faith and pledges of the different synods, the sum of $2,500 to liquidate all indebtedness, so that the congregation and property are now without incumbrance.

The ground which was purchased for the sum above named, could now be sold for over $10,000. The adjoining lots are being rapidly taken up and improved by the erection of houses worth from $8,000 to $12,000, a fact which shows that the committee made a judicious investment, and made it not a day too soon.

It remains only to be said that the committee of the Maryland Classis, who have given much time and labor to this work, which is the work of the whole church, ask and urge that those who have money on hand for the purpose, or have given pledges not yet redeemed, and others who have not yet contributed because they were apprehensive of failure, will promptly make remittance, as may be most convenient to Dr. Eschbach of Frederick, or the Treasurer of the Board at Harrisburg. It is certainly due to these brethren, that they be relieved from the responsibility of carrying this indebtedness (2,500) and providing for interest, with as little delay as possible.

In conclusion, the Mission is doing well, and will do what it can to help itself. Bro. Sontag has their confidence and love, and with some additional fostering care, the little Mission in Washington will soon grow into a large and influential church.

G. L. S.

For The Messenger.

THE LAW CONCERNING THE MARRIAGE OF A MINOR.

The following exposition of the law concerning clandestine marriages, may be interesting to the clergy throughout the State of Pennsylvania. It is the charge to the Jury by Judge Elwell, in an action of debt to recover penalty for marrying a minor. The charge will sufficiently explain the circumstances, as it is furnished for publication in the MESSENGER, solely, because it is believed that many ministers will be interested in its exposition of the law. All names are omitted:

Gentlemen of the Jury:—Marriage is a civil contract, which the parties themselves may enter into without the aid of a clergyman or of a magistrate. About nineteen years after the charter was granted to William Penn by Charles the Second, an Act was passed providing (among other provisions) against the marriage of a minor without consent of his parents, imposing upon any person performing the ceremony the penalty of fifty pounds, a hundred and thirty-three dollars and thirty-three cents. This law was supplemented by another passed in 1730; and, under both of these old laws, the penalty was recoverable against any one who married a minor without the consent of his parents, although the person who performed the ceremony supposed (and with apparent good reason) that the person whom he married was at least twenty-one years of age. To remedy this hardship, an Act of assembly was passed in 1871, providing that the penalty should be incurred only by knowingly and wilfully marrying a minor without consent of parents.

In this case the plaintiff alleges that the defendant, on the eleventh of August, 1879, married his daughter, ———, born, as he says, October 1, 1862, to one ———, without his consent, she being then some sixteen years and ten months old; and that the defendant did this purposely, though he well knew that ——— was not of age. The defendant, a clergyman, does not deny that he performed the ceremony at the time stated, nor that the girl was born at the time testified by her father and mother, but does deny that he knew (when he married her) that she was under age, and also, claims that he supposed she had her parents' consent to the marriage.

Whether he knew or not, is to be ascertained, not solely from his own testimony to what he believed at the time, though that is competent evidence, but from all the circumstances, he tells you that ——— and ——— applied to him to be united in wedlock; told him they were of age; but were put off by him to another time, when they should either bring witness to hear their statement that they were of age and to witness the marriage, or to their parents consent, or else should bring a written statement of such consent; that they appointed a time to come again; failed to come, but subsequently came with Mr. and Mrs. ———, on the evening of August eleventh; that Mrs. ——— and her daughter ———, were called in as additional witnesses; that Mr. ——— and Miss ——— both said they were of age; that Mr. and Mrs.—confirmed the statement; that all four when asked about the parents' consent, said it was all right, that there were no objections. As to what took place on the occasion of the marriage—what questions were put and what answers given—the testimony of Mrs. ——— varies somewhat from that of the defendant, and from the recollection of one of the witnesses at least, whose deposition has been taken. Doubtless several persons present at such a ceremony will not all see and precisely hear the same things; but it is a rule that if one witness swears affirmatively (that he did see and hear so and so,) and another negatively (that he did not,) the testimony of the former is to outweigh that of the latter, which is not strictly contradictory, since he may not have observed or may not have remembered all that actually happened. You will take up this question (which is the only one in the case) whether Mr. ——— honestly believed that he was marrying persons whom he had a right to marry? If there was anything in the appearance of the girl that ought to have indicated to him or to any man of judgment, that she was a young girl, probably under the age of twenty-one years; if he ought not to have been brought to the belief that she was twenty-one, then he has incurred the penalty, a hundred and thirty-three dollars and thirty-three cents; but if he pursued reasonable caution in the matter and came to the lowest belief that he was doing no violation of law, then there ought to be no recovery against him—it is entirely a question of fact for your determination.

The verdict was in favor of defendant.

STANDING IN PRAYER.

Standing was the usual posture for prayer in the East, the hands being outstretched and open, as in Mussulman devotion at the present day, and as is seen in the representations in the Catacombs. This standing posture still prevails throughout the East; but all traces of it have disappeared throughout the Western Church, except, as Dean Stanley observed, "in the attitude of the officiating minister at the Eucharist, and in the worship of the Presbyterarn churches always." What renders the general abandonment of this posture the more remarkable, is that, as he observes, it was enjoined by the only Canon of the Council of Nice, which only related to public worship. This Canon prescribed that on every Sunday, and on every day between Easter and Pentecost, kneeling should be forbidden and standing enjoined. Once more the Dean delights to notice a curious instance of cross purposes in the contest between the Church and the Puritans in the seventeenth century, on the question whether kneeling at the Sacrament should be enforced. It was the point, says the Dean, on which the Church most passionately insisted, and which the Puritans most passionately resisted. The church party in this were resisting the usage of the ancient Catholic Christendom, and disobeying the Canon of the First Œcumenical Council, to which they professed the most complete adhesion. The Puritans, who rejected the authority of either, were in the most entire conformity with both.—*Quarterly Review.*

You may be nearer to Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into His very ear the tale of their bereavement. They told Him of their trouble—that they had lost their Christ; and there He was talking with them. In the midst of their deep grief there was their victory, and they did not know it. There is many a man in embarrassment, overwhelmed with care, who does not know what to do. It is the pressure of God's hand upon him for the purpose of betterment. It is God present in his affairs; Christ near to him for the sake of winning him to Himself.—*Christian Union.*

Family Reading.

"NOW I AWAKE AND SEE THE LIGHT."

"Now I awake and see the light,"
The ruddy morn is fresh and bright.
How sweet this peaceful hour,
When only nature's voice is heard,
And better feelings in us stirred,
Unchecked, assert their power.

"'Tis God that kept me through the night,"
And now restores life, sense and sight.
O, may they hallowed be!
To serve Him only all this day,
Not mine own will, but His obey,
Whoever guideth me.

"To Him I lift my voice and pray,"
For our most blessed Lord did say
That if we truly seek,
He ne'er will turn away His face,
But hear in heaven, His dwelling-place,
The pleading of the meek.

"That He may keep me through this day,"
And take all sinful thoughts away,
And make me all His own.
My heart and soul and being take,
I ask it all for Jesus' sake,
And by His grace alone.

—*Churchman.*

SLANDERING MINISTERS.

One of the greatest villains ever portrayed by the greatest poet of England, was made to utter the following truthful words:

Good name, in man, and woman, dear my lord,
Is the immediate jewel of their souls;
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

This being so, men detest the slanderer, and human laws strive to restrain and repress him by heavy penalties. More than this, the Lord God Himself, knowing the value of truth and honor, and how indispensable they are to human welfare, inscribed, in the fundamental law of the second table, the solemn commandment, "Thou shalt not bear false witness against thy neighbor!"

And yet while the law of God and of man denounces and punishes slander, and every man professes to value his own good name as "the immediate jewel" of his soul, we are daily met by the startling fact, that there are many in every community who do not hesitate to filch from others their good name.

Slander is always detestable, no matter against whom it is directed. Every man and woman needs the jewel of a good name, and to rob the richest or the poorest, the highest or the humblest, of this priceless possession, is a sin in the sight of God and man. The greatest and smallest among men may be made "poor indeed," by being deprived of this jewel of the soul. A "good name" is of value to the king, as well as the humblest of his subjects, for when his good name is utterly destroyed, his throne is of little value. The king that has a good name, enshrined in the hearts of millions of his subjects, has in this the immediate jewel of his soul, and one of greater value than the largest and costliest diamond in his crown.

The Lord God Himself—reverently be it spoken—is zealous for the honor of His Name, and will not suffer men to utter blasphemy with impunity. The wicked may, for a time, wag slanderous tongues against Him, but the Lord will finally call them to an account.

While slander, therefore, is in every case detestable and destructive, we may point to some cases in which it is particularly so, and among these is the slandering of ministers of the Gospel. Although we touched upon this in our last number, we are moved to speak of it again, because the press is one of the few instrumentalities by which this abomination may be brought to the notice of men.

Men in other walks of life may possess such exceptionable ability, that their fellow-men may feel themselves in a manner constrained to employ them, in spite of certain defects of character. But the teacher of moral and spiritual truth whose good name is tarnished or destroyed, soon finds his usefulness at an end, and every door closed against him. While men are ready to admit that they have no right to expect perfection, they do apply a high moral standard to those who present themselves as spiritual guides, and while some may succeed in deriving instruction and edification from the teaching of those whose character is impeached, most men are unable to do so, and turn with incredulity and disgust from a man who is uttering truths which his life contradicts.

We read in the Old Testament, how, on one occasion, a certain spirit volunteered to persuade Ahab, and said: "I will go forth, and I will be a lying spirit in the mouth of his prophets." And Satan, bent on hindering the progress of the kingdom of God, often puts such a lying spirit in the mouths of men, to defame the ministers of the Gospel, as one of the most successful methods to undermine their usefulness, and to destroy their influence. Satan's emissaries in the world are ever busy with the reputation of ministers. They are always watching them, and ever ready to pervert their words, to misconstrue their motives, and to accuse them of carnal and selfish desires and actions. When a minister falls, it is trumpeted all over the country. He is presented as a specimen of a class, and it is insinuated that the Church is full of such, if they could only be discovered and publicly exposed.

Wicked men know of no better and shorter way to hinder the truth, and to thwart the influence of the Church, than to destroy the good name of a minister. A fire gradually and cunningly kindled, will gradually spread. A lie set on foot, will soon prove the nearest approach to perpetual motion. If you put a malicious slander on one busy tongue, it will soon leap from mouth to mouth.

While we must expect such things from the enemies of the truth, outside of the Church, what is to be said of those within, who do the same thing? The visible Church is not a body of true saints. We have tares as well as wheat. Judas, Ananias, Sapphira, and other unworthy ones, find their way into the visible household of God, and often manage to stay there for years, without being unmasked. Even the best Christians carry within themselves the old Adam, that needs to be drowned and destroyed by daily sorrow and repentance. They are daily exposed to the temptations of the devil, the world and their own flesh. Then there are very weak and superficial Christians, stony-ground hearers, who are easily impressed, make a profession of religion, and manifest much enthusiasm and zeal, while the stony old heart is really unbroken, and the old Adam simply hides in a corner, eager to reassert himself on the first opportunity.

Considering that the visible Church contains such material, it is no wonder that unjust opposition to the ministers of the Gospel springs up within the Church itself. Paul experienced this in his day. Slanderous tongues wagged against him in congregations in which he had labored most faithfully. He knew what it was to deal with "false brethren." He knew what he meant when he urged that "love" should "be without dissimulation."

And so it happens still, that within the membership of the congregation slanders against the minister are set on foot. When some selfish, headstrong person is opposed, when the sins of another are handled with ungloved hands, when something has been done to wound the vanity or to disappoint the ambition of another—bitter words are spoken, perverted statements are circulated, lies are unblushingly repeated, to injure the minister who has given the offence. And it is amazing how these things spread. They are confidentially whispered to one who shakes his head, and says he cannot and will not believe them, but who embraces an early opportunity to confide them to some one else. The man against whom this evil-speaking is going on is utterly unconscious of it, and goes on, in the even tenor of his way, until there is an outbreak that shows him at once, how quietly, wickedly, and successfully men have been boring and digging in the ground under his feet.

If it is deplorable when members of the Church originate and spread slanders against ministers of the Gospel, it is, if possible, worse still when fellow-ministers use their influence to lower the standing, lessen the reputation, and to destroy the good name of a brother in the ministry. One would almost be ready to say, that it is impossible for ministers of the Gospel to do such a thing, but undeniable facts prove that it has been done, and may be done to-day.

Let ministers do their utmost to maintain an untarnished name, and to guard the reputation of their fellow-workmen. Let them never utter a word that would lower their brother's standing in the Church, and especially in his own congregation.

Let Christian congregations watch over the good name of their pastor, and sternly rebuke those who attempt to destroy it. And let every Christian man and woman resolve, with the help of God, never to believe, and never to circulate, injurious reports against his or her pastor, or any other minister. If he has done wrong, let him be publicly accused, and tried. Imitate Paul, at Antioch, and withstand the erring pastor to his face, and do not stab him behind his back.—*Lutheran.*

THE STORY OF "EVANGELINE."

Mr. Longfellow gave in a recent interview the following details of how he came to write "Evangeline." He said:—

"Hawthorne came to dine with me one day and brought a friend with him from Salem. While at the dinner Mr. Hawthorne's friend said to me:—'I have been trying to get Hawthorne to write a story about the banishment of the Acadians from Acadia, founded upon the life of a young Acadian girl who was then separated from her lover, spent the balance of her life searching for him, and, when both were old, found him dying in a hospital.'

"'Yes,' said Hawthorne, 'but there is nothing in that for a story.'

"I caught the thought at once that it would make a striking picture if put in verse, and said, 'Hawthorne, give it to me for a poem, and promise me that you will not write about it until I have written the poem.'

"Hawthorne readily assented to my request, and it was agreed that I should use his friend's story for verse whenever I had time and inclination to write it. In 1825 I started for Europe and, when in New York concluded I would visit Philadelphia, and so went over.

"It was in the spring, about this time, and the country was as beautiful as it is to-day. I spent a week in the Quaker City, stopping at the old Mansion House, on Third street, near Walnut. It was one of the best hotels I ever stopped at, and at that time perhaps the best in the country. It had been the private residence of the wealthy Binghams, and was kept by a man named Head. The stable was excellent, and the bed-chambers were splendidly furnished and were great, large, airy rooms—as large as this," turning round and surveying the ample library room in which we were seated. "It has given way now to the demands of business, I believe, for when I was last there I could hardly recognize the place where it stood. During this visit I spent much time looking about, and Philadelphia is one of the places which made a lasting impression upon me and left its mark upon my later work. Even the streets of Philadelphia make rhyme—:

Market, Arch, Race, and Vine,
Chestnut, Walnut, Spruce, and Pine.

I got the climax of 'Evangeline' from Philadelphia, you know, and it was singular how I happened to do so. I was passing down Spruce street one day towards my hotel, after a walk, when my attention was attracted to a large building with beautiful trees about it, inside of a high inclosure. I walked along until I came to the great gate, and then stepped inside and looked carefully over the place. The charming picture of lawn, flower beds, and shade which it presented made an impression which has never left me, and twenty-four years after, when I came to write 'Evangeline,' I located the final scene, the meeting between 'Evangeline' and 'Gabriel' and the death at this poorhouse, and the burial in an old Catholic graveyard not far away, which I found by chance in another of my walks.

"It is purely a fancy sketch, and the name of 'Evangeline' coined to complete the story. The incident Mr. Hawthorne's friend gave me, and my visit to the poorhouse in Philadelphia gave me the groundword of the poem."

"The claim is that the Quaker Almshouse on Walnut street, near Third, is the one referred to in 'Evangeline.'"

"No; that is not so. I remember that place distinctly. It is the old poorhouse I referred to, which stood on the square between Spruce and Pine and Tenth and Eleventh streets."

Mr. Longfellow then took from an adjoining room a picture of the old Quaker Almshouse, and explained that the spot which attracted his attention and marked Philadelphia for the final act of "Evangeline" was not this old institution, as had been so often claimed.

DANGER OF DELAY.

Dr. Spencer, in one of his sermons on "Delay of Conversion," said:

"I once made an examination in respect to 253 hopeful converts to Christ who came under my own observation at a particular period. Of this 253 there were converted under twenty years of age, 138; between twenty and thirty years of age, 85; between thirty and forty years, 22; between forty and fifty years, 4; between fifty and sixty years, 3; between sixty and seventy years, 1. Beyond seventy, not one. What a lesson on the delay of conversion! What an awful lesson!" He also said: "Among all the instances of supposed conversion on a sick-bed (and I have known many in a ministry of twenty-five years) only *four* of those who *recovered* gave in after-life any evidence of the religion which they thought they had gained when they were sick. Only *four!* Where were the nine? yea, the more than ninety-and-nine? *Only four!* What a lesson on the delay of conversion! What an appalling lesson!"

A CHINESE FETE IN BOSTON.

I have lately heard some interesting facts in relation to the Chinese residents of Boston engaged in the laundry business, who have become quite numerous in the southern section of the city. The attention of the city missionaries has been drawn to them, and they have done considerable work among them. A few months since they arranged to give the Chinese a dinner. They got up a very good one, and it was well attended. The next thing was the expression on the part of the Chinese of a wish to return the compliment. So they made a dinner to the missionaries and some others, and it was a better one than they had themselves received. They had raised so much money for this purpose that they had $85 over. Not knowing what to do with this, they consulted the missionaries. The latter advised them to return it to the parties from whom it was received. This the Chinese would not adhere to. They at last determined to make it a present to the charity fund of one of our churches, and such was its disposition. The gentleman relating this has other creditable instances of Chinese thoughtfulness and liberality of which he tells. And these are the people who arouse such holy horror in the sensitive souls of the disciples of Denis Kearney!—*Hartford Courant.*

THREE STEPS TO HEAVEN.

The Rev. Rowland Hill once visited a poor man of weak intellect, and on conversing with him, said:

"Well, Richard, do you love the Lord Jesus Christ?"

"To be sure I do; don't you?"

"Heaven is a great way off," said the minister, "and the journey is difficult."

"Do you think so? I think heaven is very near."

"Most people think it a very difficult matter to get to heaven."

"I think heaven is very near," said Richard again, "and the way, too, is very short; there are only three steps there."

Mr. Hill replied,

"Only three steps!

"And pray," said the pastor, "what do you consider those three steps to be?"

"Those three steps are: *out of self, unto Christ, into glory.*"

IMPORTANCE OF LITTLE THINGS.

Many years ago the keeper of a lighthouse off the coast of Florida, accidentally broke a pane of glass while lighting his lamp for the night. It was too late for him to repair it, and as the wind was blowing strongly he fitted a strip of tin into the sash to prevent the lights from being extinguished. The lamps sent their cheering rays far out to sea, save where the piece of tin threw a dark shadow, widening as it fell upon the distant waters, till it covered many a mile. Vessels passing that way during the night saw no light where one ought to have been, and some were wrecked upon the rocks and precious lives were lost, because, while the lamp was burning brightly, it did not shine where it should. So a single fault, or a vicious habit, or an uncontrolled temper, often hinders some Christian's light, and souls are lost because they abide in the shadow, and they are not led to the true ligh that lighteth every man that cometh into the world:

"Oh, light divine, so full, so free!
Oh, world that lies in night!
Oh, guiding radiance, shine through me
Brightly and still more bright,
Nor ever be thy rays in vain
Because I am a darkened pane"

THE OLD MAN'S LAMENT.

I.

I've jess bin down ter de ole grabeyahd
By de little brick church in de pines,
Where de ole fokes res' in dere las' long sleep
'Neaf de wild rose bushes an' de vines;
Hit's de only place lef' fer de ole man now
Ter linger when de sun goes down
An' think ob de fren's dat's all gone ter peace
In de buzzum ob de cole, cole groun'!

II.

Hit seems ter me ez I wanders 'mong de trees
Dat I hears de voices ob de lov'd ones agin,
Dat I feels dere sperrits in de a'r round about
An' de russle ob dere gyarmints in de win'!
Den I knows dat my days is drawin' ter' an en'
An' de angels at de ribber is lookin' my way,
But Ise reddy fer ter go—Ise lonesome down heah
A-watchin' an' waitin' de comin' o' day!

III.

Some night when de owl is hootin' in de tree,
De watch-dog howlin' in de yahd outside,
Dah'll be weepin' in de cabin on de hill-top dar
Ez de ole man's soul washes out on de tide;
Den a new-made grabe in de little churchyahd
Will show dat de las' ob de homestid race
Hez come ter jine wid de sleepers in de mould
Tell dey all wakes tergedder in de lan' of grace!

—"*Old Si*" *in the Jacksonville Times.*

VIOLETS.

Violet cultivation in Germany bids fair to rival the famous floral industry of Southern France. Most of the German violets are grown at Potsdam, where several gardeners can furnish daily during the winter some hundred dozen blossoms, while the remainder come chiefly from Berlin, Charlottenburg and Leipsic. By great care the Teutonic florists have managed to produce a small violet-tree about 5½ inches high. They prevent the plant from blossoming for several years, and remove the lower leaves and shoots, so that it grows upright, and assumes a palm-like form.

LITTLE CHILDREN'S WATCHES.

Yesterday an old man entered a Little Rock store, and, taking from his pocket an old buckskin pouch, he emptied two coins on the counter, and then, after regarding the silver for a few moments, said:

"Mister, I want to buy some goods to make a dress."

"That money is mutilated, old gentleman. This twenty-five cent piece has notches filed in it, and this fifty-cent piece has been punched. You see, they have been abused. I can't take them."

"Abused!" said the old man. "Abused!" And he took up the fifty-cent piece and looked at it tenderly. "And you won't take it on account of the holes. Heaven grant that I did not have to offer it to you. Years ago, when my first child was a little girl, I punched a hole in this coin and strung it around her neck. It was her constant plaything. At night, when she went to bed, we'd take it off; but early at morning she would call for her watch. When our John—you didn't know John, did you? No. Well, he used to come to town a good deal."

"Where is he now?" asked the merchant, not knowing what to say, but desiring to show appreciation of the old man's story.

"He was killed in the war. I say that when John was a little boy I strung this quarter about his neck. One day his watch got out of fix, he said, and he filed these notches in it. He and his sister Mary (that was the girl's name) used to play in the yard, and compare their watches, to see if they were right. Sometimes John wouldn't like it because Mary's watch was bigger than his; but she would exclaim that she was bigger than him, and ought to have a bigger watch. The children grew up; but, as they had always lived in the woods they were not ashamed to wear their watches. Well, Mary got married and John went off to the army and was killed. Then Mary's husband died, and she was taken sick and soon passed away." The old man looked at the merchant. The eyes of both men were moist. "Do you see that boy out there on the wagon?" he said. "Well, that is Mary's child. I couldn't take his money, but my old wife died this morning, and I have come to buy her a shroud." When the old man went out he carried a bundle in one hand and the "watches" in the other.—*Gazette.*

A GOOD RULE.

One of our pastors told his flock that unless a man prayed for his pastor he had no right to criticise his pastor. This is a good rule. After you have prayed for the minister your criticism will be more just, more gentle, more acceptable. The criticisms of good, hearty, praying brethren will be worth attending to. Of such critics the pastor may say:

"Let the righteous smite me; it will be a kindness; and let him reprove me, it shall be an excellent oil, that shall not break my head."

And such kind criticisms will bring a meed of gratitude, too, and a counterweight of prayer from the minister, for the Psalmist continues:

"For yet my prayer shall be also in their calamities."

You pray over your pastor's faults, if you find he has such, and you may expect he will not fail to pray for you in your troubles—*Religious Herald.*

As water runs down from the swelling hills and flows together in the lowly vale, so grace flows not but into humble hearts. —*Augustine.*

Strong in the goodness of his cause, with his back to the throne of God and his foot on the rock of truth, a man can stand against the world.—*Guthrie.*

Selections.

Holiness is not blind. Illumination is the first part of sanctification. Believers are children of light.

Think what is just; 'tis not enough to do,
Unless thy very thoughts are upright too.
—*Thomas Randolph.*

Blessings are strewn like flowers in our pathway; it rests with us to gather them up carefully, or pass them by.

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.—*Thomas a Kempis.*

"If I were to live to the world's end, and do all the good that man can do, I must still cry, 'Mercy!' Why then should I be unwilling, or afraid to die this moment, with a sense of God's pardoning love, when I can have no other claim to salvation if I were to live forever?"—*Thomas Adam.*

Do like a child, and lean and rest
Upon thy Father's arm;
Pour out thy troubles on His breast,
And thou shalt know no harm;
Then shalt thou by His hand be brought,
By ways which now thou knowest not,
Up through a well-fought fight,
To heavenly peace and light.
—*Paul Gerhard.*

Useful Hints and Recipes.

WHIPPED CREAM WITH GELATINE.—Sweeten and season to taste a quart of the richest cream. Soak one-third of a box of gelatine half an hour in cold water, and add just enough boiling to dissolve it. Stir briskly until it melts, then put it into the cream and whip at once. It should be kept as cold as possible. If the cream is rich it will be much better than ordinary whipped cream.

FRUIT CHARLOTTE.—Line a dish with sponge cake. Have ready two quarts or more of strawberries or raspberries. Mash the fruit to a jam in one of the Combination Fruit Presses, and having made it very sweet with white sugar, spread thickly over the cake. Fill the dish with fruit and cake alternately—pile up the fruit. Have ready a quart of whipped cream flavored with vanilla or bitter almonds. Heap it high on the dish, and set in a cool place till it goes to the table.

ORANGE PUDDING.—Cut up three oranges, put in a pudding dish, sprinkle with sugar, make a custard of a pint of milk and three heaping spoonfuls of sugar. When the milk comes to a boil, slowly add a tablespoonful of corn starch (previously wet), and then the yolks of two eggs; pour the custard over the oranges, then beat the whites to a stiff froth, adding three tablespoonfuls of powdered sugar, and a teaspoonful of vanilla. Put in a hot oven, and let it remain long enough to become a rich yellow or brown.

BED-ROOM FLOORS.—There is with many excellent women a sort of horror attached to bare floors, yet for a bed-room they are far healthier than carpeted ones. In all cases of epidemic diseases in the city, the first act in fumigating the room is to have the carpet taken up and thoroughly cleansed, an expensive and annoying process. In all sick rooms carpets become soiled and dusty, and are difficult to clean; while a bare floor can be wiped off with a damp cloth and no noise. Of course light shoes must be worn on a bare floor, as there is no muffling of sounds as with a carpet, yet the advantages of a bare floor are far above carpeted ones. For all ordinary bed-rooms they are cleaner, and far more wholesome. Strips of carpeting or rugs laid down can be taken up and shaken every morning if necessary, and no bed lint accumulates to breed foul odors or diseases. Any ordinary floor can be stained for a trifling sum, if the expense of wood carpet is felt to be too great. In chambers with bare floors a mat can be laid in front of the bed and dressing-table.

Miscellaneous.

MAD RIVER, IN THE WHITE MOUNTAINS.

BY HENRY WADSWORTH LONGFELLOW.

TRAVELER.

Why dost thou wildly rush and roar,
Mad River, O Mad River?
Wilt thou not pause and cease to pour
Thy hurrying, headlong waters o'er
This rocky shelf forever?

What secret trouble stirs thy breast?
Why all this fret and flurry?
Dost thou not know that what is best
In this too restless world is rest
From overwork and worry?

THE RIVER.

What wouldst thou in these mountains seek,
O stranger from the city?
Is it perhaps some foolish freak
Of thine, to put the words I speak
Into a plaintive ditty?

TRAVELER.

Yes; I would learn of thee thy song,
With all its flowing numbers,
And, in a voice as fresh and strong
As thine is, sing it all day long
And hear it in my slumbers.

THE RIVER.

A brooklet nameless and unknown
Was I at first, resembling
A little child, that all alone
Comes venturing down the stairs of stone,
Irresolute and trembling.

Later, by wayward fancies led,
For the wide world I panted;
Out of the forest dark and dread,
Across the open fields, I fled,
Like one pursued and haunted.

I tossed my arms, I sang aloud,
My voice exultant blending
With thunder, from the passing cloud,
The wind, the forest bent and bowed,
The rush of rain descending.

I heard the distant ocean call
Imploring and entreating;
Drawn onward, o'er this rocky wall
I plunged, and the loud waterfall
Made answer to the greeting.

And now, beset with many ills,
A toilsome life I follow;
Compelled to carry from the hills
These logs to the impatient mills,
Below there in the hollow.

Yet something ever cheers and charms
The rudeness of my labors;
Daily I water with these arms
The cattle of a hundred farms,
And have the birds for neighbors.

Men call me Mad, and well they may,
When, full of rage and trouble,
I burst my banks of sand and clay,
And sweep their wooden bridge away,
Like withered reeds or stubble.

Now go and write thy little rhyme,
As of thine own creating.
Thou seest the day is past its prime;
I can no longer waste my time;
The mills are tired of waiting.

—*Atlantic Monthly.*

DR. GREEN'S SERMON.

For the following abstract of Dr. Green's sermon before the Society of Inquiry, of the Theological Seminary at Lancaster, we are indebted to the Lancaster *Daily Examiner* of the 10th inst.

"After a brief service of song and prayer, Dr. Green was introduced by Rev. Dr. E. V. Gerhart, and announced the following text as the basis of his remarks: "Therefore said he, unto him, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into this harvest." In this appeal, the speaker said, the Son of God solicits the prayers of His weak and erring disciples in behalf of His own glorious cause; but it is remarkable that He never asked their prayers for Himself. He taught them to pray, but never once asked, as Paul did, to be prayed for. He prayed abundantly on His own account, and offered up His supplications with strong crying and tears. In His agony He prayed most earnestly; and on one occasion we hear Him giving thanks to His Father for blessings received. He asked the chosen three to watch with Him in the hour of His greatest trial, but in all His trials He never once asked them to pray for Him. He trod the wine press alone and asked no co-operation, but bore the whole of His tremendous burden on His own shoulders. And yet He who asks no aid in procuring salvation, throws Himself entirely upon us in the work of procuring the completing of the results. It is a greater work to provide a salvation than to make men partakers of its benefits. If two works, each requiring omnipotence to overcome, be compared, the one which demanded for its accomplishment the descent into earth of the Son, transcends the other in a great degree. We are confronted by the surprising fact that He who achieved the greater work in the day of His omnipotence, does enjoin it upon His followers that they should labor to complete the work.

If human efforts could have been of any service to Him, we might have inferred that it would have been accorded to Him when He was among men. It must not be supposed that it is of small moment whether men do or do not the work assigned to them. It is an inexpressible attraction of thought that we may be associated with Him in this grand work which He is carrying forward. The injunction which Jesus lays upon His followers to labor in His cause is no delusion; the work is positively committed to human hands, and without our co-operation it will remain undone, and every different part of it will be performed or left undone according to the zeal with which we engage in it. The ministers are the laborers, and the only laborers, to gather in His grain. His is no ordinary crop—it is a harvest of living men, maturing for eternal life or everlasting death; of souls redeemed from sin and ripening for immortal bliss and purity. This is God's Harvest; this is the return He expects for all that magnificent scheme of redemption which shall fill Heaven with acclamations through all surrounding ages; such as shall repay the Son of God for His condescension and humiliation; such as shall repay the beloved Spirit of grace for His saving, sanctifying, renovating influence.

The harvest that is at stake comprises the entire results of this grand scheme of redemption. This constitutes the world's value in the sight of God; this is all He hopes to reap or shall reap from all His possessions; this is the grain He expects to store up. This harvest of redemption is thus committed into human hands, and is the last result of human history. This is the very end for which the world was created, and for which the world stands, and all worldly occupations and engagements are in the design of God subordinate to His own grand end.

This harvest of the world, this final result of creation, of Providence, of redemption, is committed into human hands, and without our labor not one sheaf will reach the garner. And now the blessed injunction of the Lord comes to you to-night—to send laborers into His harvest; not drones, or unskilled workmen, but laborers, who know how to gather it, and will gather it, for Him. By divine ordinance man is charged with performing all these vast operations. A special revelation will not be made to each individual soul, but they who have the gospel must carry it to those who have it not. They must do what men would who are aware what they are engaged in—they must do it intelligently. It is theirs to carry the gospel to men and present it to them, for the gospel will accomplish its mission only by being brought into contact with those upon whom it must operate.

The Church of God is charged with disseminating the truth of God, and God has limited the agents of His almighty Spirit accordingly. You stand between the spirit of God and the souls of men; but the Spirit of God will not rest upon you as long as the indispensable conditions of this agency which you have undertaken are not complied with. You assume a most awful and responsible position if you stand an impervious obstruction between this Spirit and the souls of men. It might seem as though it were a weak point in the Divine arrangement that men should be entrusted with such a charge, yet the seeming defect is the reverse, for instead of diminishing the Divine glory, it displays it in a far more conspicuous manner. God hath chosen the weak things of this world to confound the things that are mighty. The secret of this arrrangement is not to be found in the mighty motive that He has thrown upon the Church. It is impossible to conceive a more constraining motive addressed to man.

Will you prove faithful to this trust? What are you ready to do to carry on this plan of salvation? The real secret of this arrangement is the unfailing potency of Divine grace when lodged in the hearts of men. If the whole salvation of the world were accomplished by an instantaneous miracle, we should have no idea of the greatness of God's grace, and the power actually exerted in the consummation of the result. The one idea in the mind of God is the salvation of men, and to this He directs the energies of His mystical body. It is vain, then, for anybody to say he belongs to Christ who is not in full sympathy with His work. Pray ye that there may be a large increase in the number who go forth from this institution. Pray that every Christian man and woman may be a faithftl, earnest laborer in this harvest of the Lord. Be not a drone or an idler in this great work of the Master, but do something, no matter how little, to further God's harvest, and when the grand gathering comes you will reap a glorious reward, if you can feel throughout eternal ages that you have done something to accomplish this desired result."

Science and Art.

LUMBER MADE OF STRAW.—Straw has long been used for the manufacture of paper, and it is now made into lumber of any desired length and width. It holds nails as well as wood, and is susceptible of a higher finish and polish. Like *papier mache*, it is waterproof, and can therefore be used for external as well as internal purposes. Samples resemble hard wood, nearly as dark as oak, but more dense in texture, and with a specific gravity one-fifth more than that of black walnut. It is cheaper than wood, and will in the future largely take its place in building.

THE "GERM THEORY" AGAIN.—Professor John Tyndall writes as follows to the London *Times*:—On the 24th of March, 1882, an address of very serious public import was delivered by Dr. Koch before the Physiological Society of Berlin. Koch first made himself known by the penetration, skill and thoroughness of his researches on the contagium of splenic fever. By a process of inoculation and infection he traced this terrible parasite through all its stages of development and through its various modes of action. Koch's last inquiry deals with a disease which, in point of mortality, stands at the head of them all. If, he says, the seriousness of a malady be measured by the number of its victims, than the most dreaded pests which have hitherto ravaged the world—plague and cholera included—must stand far behind the one now under consideration. The aim of the Berlin physician has been to determine the precise character of the contagium which previous experiments on inoculation and inhalation had proved to be capable of indefinite transfer and reproduction. He subjected the diseased organs of a great number of men and animals to microscopic examination, and found, in all cases, the tubercles infested with a minute, rod-shaped parasite, which, by means of a special dye, he differentiated from the surrounding tissue.

It would be mere impertinence on my part to draw the obvious moral from these experiments. In no other conceivable way than that pursued by Koch could the true character of the most destructive malady by which humanity is now assailed be determined. And, however noisy the fanaticism of the moment may be, the common sense of Englishmen will not, in the long run, permit it to enact cruelty in the name of tenderness, or to debar us from the light and leading of such investigations as that which is here so imperfectly described.

The London *Medical News* in speaking of the far-reaching consequences of the discovery says: "The evidence thus seems conclusive; it only remains to develop, from the cultivated parasite, tuberculosis in man to complete the cycle of evidence, and to establish Koch's discovery among the great facts of medical science. Professor Tyndall maintains the genuineness of these observations, and is fully alive to their transcendent importance. * * * No one can fail to be profoundly impressed with the painstaking skill of the discoverer, and the far-reaching consequences of the discovery. In the facts laid before our readers may be the solution of the problem so long regarded as impossible, the cure of tuberculosis. If Pasteur's culture experiments have led to the discovery of a method by which the poison of splenic fever is rendered harmless, and the disease prevented by the timely inoculation of the modified virus, may we not hope that the time is not distant when the ravages of consumption will be prevented by the inoculation of a modified bacillus? The medical profession of the whole civilized world will now await with the keenest interest the developments which may be expected from further study of the bacillus tuberculosis.

Personal.

The Pope has a handsome young niece, Anna Pecci, now Marchesa Canali, for whom he himself performed the marriage ceremony in the Vatican recently.

The Princess Louise is at the head of a great number of associations for the promulgation of artistic taste. Her admiration for painters and musicians leads her to the enjoyment of their democratic society; she invites them to dinner, and takes them to her box in the opera, despite the elevation of aristocratic noses.

A remarkable character, who deserves public recognition for the good work he has accomplished during his life, has just died in Vienna. His name was Ferdinand Reidt, but he was better known as the "Father of Orphans." He was a man of means and happily married, but he and his wife were childless, and so they agreed to make the fatherless and motherless their special care in life. He began nearly fifty years ago by taking fatherly charge of two or three orphans, but his good work assumed such proportions that at the time of his death he was the legal guardian of more than a thousand children. He kept conscientious watch and ward over these adopted ones during their early education and their youth, until their marriage, or their start in adult life. He was unassuming and modest, and never claimed credit for his noble work.

Items of Interest.

The snuff-box that used to travel across the table from Charles Lamb to his sister and back again is now owned by John Hollingshead, the London theatrical manager.

A hungry rat devoured fifteen canary birds in Cleveland, Ohio, in one night recently, and in consequence grew so corpulent that he couldn't escape from the cage. The rat was killed with much promptness.

The proposition of Colonel M. S. Quay to pay $50,000 for the Associated Press privilege in this city was declined, but it is rumored the publication of the Stalwart organ under his management will be begun shortly.

It is proposed in Portland, Maine, to give the children in the public schools a longer summer vacation than they have hitherto enjoyed. Three months is the period fixed upon.

The cause of the impure water in the city of Boston, complained of some months since on account of its bad taste and smell, is stated by chemists to be due to the decay of an animal known as the spongilla fluviatilis, or fresh water sponge.

In spite of all that has been said about the satisfactory ventilation of the Mont Cenis Tunnel, it is reported that the locomotive engineers have to wear mouth-pieces attached to reservoirs of fresh air while traversing it.

There is a fearful rumor from San Francisco to the effect that an elevator boy at the Palace hotel was obliged to ask Mr. Oscar Wilde to "remove his hat as there were ladies in the lift." Is this the glass of fashion and the mould of form?

The bitterness of Irish controversy is proverbial, and in politics it has a taste of theological rancor. It was O'Connell who charged D'Israeli with being a descendant of the impenitent thief, and a Rev. Mr. Cain, of Belfast, is accused of being a man descended from one who long ago killed his brother.

The desert iron-wood tree, found in the dry wastes along the Southern Pacific Railroad, has a specific gravity the same as that of lignumvitæ. The heart is black, and, when well-seasoned, is so hard that it turns the edge of an axe and can hardly be cut with a saw. Charcoal made from it is hardly inferior to anthracite.

In Norway woodpeckers damage telegraph poles by boring through them, supposing that the humming sound produced by the wires is caused by insects upon which they feed. Bears also remove the supports of the poles, instinct leading them to suspect that the humming is produced by wild bees and that the poles contain honey. Instinct, like reason, is not infallible.

The researches of the two French professors sent to investigate the libraries of Tunis and Kairwan have been attended with very unequal success. At Tunis, where Arab feeling is so far able to express itself, the French scholars have discovered nothing. Access to private or to mosque libraries was here absolutely denied them, and even the booksellers altogether refused to sell them books. At Kairwan, of course, where they followed in the wake of an invading army, the two professors succeeded much better. There was nobody to bar against them even the entry to the library of the Great Mosque itself, and both there and in the library of the mufti, Sheikh Addoun, they made several interesting discoveries, among them a Greek geog raphical treatise of the twelfth century.

The revenues of the Post Office Department for the quarter ended December 31 were $10,620,400, and the expenditures $9,941,976, leaving a surplus of $678,424. This is the first quarter since the close of the war in 1865 that the revenues have exceeded the expenditures.

The importation of tortoises into England is carried out under circumstances of great cruelty; and a few months ago much indignation was excited by the discovery at the docks of some casks of tortoises lying unclaimed, many of the unfortunate creatures being dead. There were exported from Mogador in 1881 thirteen barrels, containing about 3,000 tortoises. These wretched animals, says the Consul at that place, are closely packed in barrels, and sent without any food on a voyage of about three weeks' duration. Many of them frequently die on the voyage, and should a barrel become offensive its contents are thrown overboard at the skipper's risk and expense. It is, he adds, a very unsatisfactory trade, being small, incapable of large development, involving an immense amount of cruelty to numbers of helpless and harmless animals, and yielding no substantial profit.

Farm and Garden.

REMOVE THE DEAD LIMBS.—Says the *Gardener's Monthly*: "Our readers must remember that only recently has it been clearly demonstrated that a dead branch on a tree makes almost as great a strain on the main plant for moisture as does a living one. It is one of the most important discoveries of modern botanical science to the practical horticulturist, as by this knowledge he can save many a valuable tree. When one has been transplanted some roots get injured, and the supply of moisture in the best cases is more or less deficient. Any dead branch, or any weak one, should therefore be at once cut away.

MAKING TREES FRUITFUL.—The question is often asked why thrifty-looking trees don't bear fruit, and a desire expressed that fruit could be had from them. Oftentimes there is to much hurry for fruit in such cases. We have known owners of trees discontented, when, in our opinion, there had been no time lost. A tree hurried into bearing is injured in its growth thereby, as growth does not proceed so rapidly when fruit-bearing is going on. But sometimes it is desirable to have fruit even at the expense of growth, or a tree must be withheld from the tree in some way. When no other way seems open, root-pruning is sometimes resorted to. The supply of food is shortened in that way. Take care of the large roots.

EARLY CHICKENS.—There is an increasing demand for early chickens, and the price usually regulates the supply. Of course, there are not many brooding fowls at this season of the year, but by means of incubators and artificial mothers it is possible to turn winter into summer and hatch chickens at any time. Edwin Leonard, a West Springfield boy, "The Springfield *Republican*" says, who is wintering some 300 fowls, has started an incubator with fifty dozen eggs, and expects to hear the voice of the little innocents about the first of February. He has an instrument for testing the fertility of the eggs, and can throw light upon the subject in all its stages. Science and art combined are bound to obliterate the adage, "Never count chickens before they are hatched." We advise our readers to look into the matter of artificial hatchers and brooders. Those that have tried them praise them highly.

VALUE OF PLANTING TREES.—There are thousands of acres of almost worthless rough, stony, and poor sandy lands in the Eastern and Middle States, which, if properly planted with forest trees, would in a few years become highly valuable from their growth. Among those most certain at present to give the largest profit are the red cedar, yellow locust, sugar maple, hickory and black walnut. The timber of this last is now the most valuable of all grown in America, as single large trees are worth from $20 to over $100 each, according to their size and facility of getting them to market. The maple is not only valuable for timber, but still more so for the production of sugar. The black walnut and hickory yield excellent nuts as well as timber, and on one sort of the latter we know they are grown with shells as tender as the almond, and their meat is of the richest quality. These nuts sell at a high price.

Books and Periodicals.

LITTELL'S LIVING AGE for May 13th, 1882. Contents: A Sketch of the Criminal Law, Nineteenth Century; Pentock, conclusion, Blackwood's Magazine; On the Development of the Color-Sense, Fortnightly Review; Emilia: An Episode, Temple Bar; Jane Austen and Charlotte Bronte: A Contrast, Modern Review; A Port of the Past, Cornhill Magazine; Economic Geology of India, Part II., Nature; Art Metal-Work of Japan, Nature; Poetry: The Church by the Sea; The Year of Deaths, April, 1881-2; The Reason Why; Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On the 6th instant, in St. Paul's church, by Rev. M. L. Firor, Mr. Thomas T. A. Hitaffer to Mrs. Henrietta Kontner; both of Baltimore city.

On Wednesday evening, May 3, 1882, at the residence of the bride, by Rev. M. L. Firor, Mr. Harry Stonesifer to Miss Lizze Wicks; both of Baltimore city.

At Camden Court House, Camden county, North Carolina, on the 3d of May, 1882, by the Rev. M. L. Shuford, L. Stanley Shuford, son of the officiating clergyman, to Miss Jennie E. Burfoot, daughter of the late Noah Burfoot, Esq.

In Wilton, Iowa, February 22d, 1882, by Rev. S. C. Long, Mr. Archie B. Palmer to Miss Nettie C. Stevenson; both of Durant, Cedar county, Iowa.

Near Wilton, Iowa, at the residence of the parents of the bride, by Rev. S. C. Long, Mr. Adam F. Beard to Miss Emma J. Frymoyer; both of Cedar county, Iowa.

Obituaries.

DIED.—February 12th, 1882, Elder Michael Sprankle, in the 72d year of his age.

The Joint Consistory of the Sinking Valley congregation has passed the following resolutions:

Whereas Almighty God has seen fit to remove from our midst one of our members, Elder Michael Sprankle.

Resolved That in the death of Elder Michael Sprankle the Church has lost one of her most useful members, the Joint Consistory a faithful and efficient adviser, and the community a useful citizen.

Resolved That we deeply sympathize with the relatives and friends in their bereavement.

Resolved That a copy of these resolutions be recorded in the minute book and published in both church papers.

Benjamin Neff
Geo. Bridenbaugh } Committee.
I. H. Patterson

Acknowledgments.

HOME MISSIONS.

Rec'd per Rev D B Shuey treas, Lan Classis, from Millersville chg. $10 00. Marietta mission, 2 00. St Luke's mission, Lanc, 4 00. 1st Ref church, Lanc, 85 00. Reamstown ch'ge, 58 00.	$159 00
Rec'd D B Manger, treas Goshenhoppen Classis, from Rev C Z Weisser D D, $50 00. Rev Eli Keller, 10 00. Rev D E Schoedler, 27 70. Rev S McK Huber, 58 25. Rev L J Mayer, 37 37. Pottstown congr'tion, 11 00. Limerick cong, 8 90.	203 22
Rec'd per J J Fisher, from Mission Soc of Trinity Ref cong of Tamaqua,	$10 00
J M Shoemaker, treas of the Mission Soc of Ref ch, Bedford Pa,	20 50
Rev Wm G Engle, interest on Miss Soc Schreiner's bond,	3 00
Rev Geo W Snyder, Com Col of 2d Ref ch, Harrisburg, Pa, 9 73. do do do 9 04.	18 77
Rev W A Haas, treas W Susq Clas, from Mifflinburg chg, $20 86. Boalsburg charge, 17 86. Nittany chg, 2 46. Selinsgrove chg, 22 33.	63 51
Aaronsburg Ref S S, 12 00. do charge, 6 12. Centre Hall, 15 90.	34 02
Wm M Deatrick, treas Mercersburg Classis, from Zion's Ref ch, Chambersburg Classis,	45 00
From Mont Alto charge, commu'on alms, 19 40. Everett, 13 29.	32 69
From Grindstone Hill charge, 5 00: Mercersburg, 14 67.	19 67
From St Clairsville chg, 37 00. Altoona, 67 50.	104 50
Rec'd per Henry Wirt Esq. executor of H Myers, deceased, bequest of decedent,	15 00
Rec'd per Rev D Y Heissler, treasurer of E Pa Classis,	286 00
Rec'd per Wm Gassman, treas of Mission Soc of Zion's Ref ch, Hagerstown Md,	21 00
Rec'd per N B Schmitt, secre'ry St Paul's Ref S S, Woodstock Va,	11 85
Rec'd per A G Dole, from Young People's Miss Soc of Ref ch, McConnelstown Pa,	15 12
Rec'd per Chas G Fisher, from J Kennedy, Cal, 24 80. E and S Dieffenbacher Mich, for Nebraska, 10 00,	34 80
Rec'd per Rev Thos S Johnston D D, treas Lebanon Classis, from Spies' ch, Rev A S Leinbach, pastor, 16 85. Second Ref church, Reading, 54 00. Hinnershitz church, 6 05. Spies' ch, (add), 25c. Bernville ch, 45 50. S S of St John's Ref ch, Schuylkill Haven, (for Iowa, if needed), 20 00. Confirmation offerings of St Paul's Ref ch, Read'g, 50 00. St John's Ref ch, Reading. 12 50. St John's Ref ch, Lebanon, for Iowa missions, 50 00. Swartzwald and Alsace congregations, 20 57	
Tulpehocken chg, (Dr Leinbach's), 40 00.	315 72
Rec'd per H M Kieffer Ref ch, Norristown	40 00
Rec'd E J Santee, treas Christ Ref church, Green st, Philada, 31 49. Do Infant school, 3 18.	34 67
Rec'd per Rev C S Gerhard, Ref ch, Columbia, Pa,	40 00
Rec'd per Dr I Lefever, treas of the Miss Soc of 2d Ref S S, Harrisburg Pa,	2 80
Rec'd per Rev S S Miller treas Md Classis, from 1st Ref church, Baltimore Md, of which $25 is for Ridgely Mission, 113 00. Third Ref ch, Baltimore, for Ridgely Miss, 20 00. Miss Soc Ref ch, Middletown Md, for Ridgely Mission, 20 00. A friend, of 3d Ref church, Balt, of which $5 is for missions among the Indians, 10 00. Emmittsburg charge, 7 38.	170 38
Total	$ 1,701 22

WASHINGTON MISSION.

Rec'd per Rev D B Shuey, treas Lancaster Classis, from Millersville chg, 5 00. Marietta Miss 50c. St Luke's Miss, Lancaster 55c. 1st Ref ch, Lan, 15 00. Maytown congregation, 1 50.	$22 55
Rec'd per Rev Wm M Deatrick, treas, etc, from Ref ch, Middleburg, Pa, 5 34. Everett chg, 10 50.	15 84
Rec'd per Rev Thos S Johnston D D, treas, etc, from Rev C H Leinbach, (balance of pledge to Rev Sontag), 25 00. Peter Knable 1 00, Swatara chg, 25 00, Swartzwald and Alsace chg, 15 00, Tulpehocken chg, 15 00.	81 00
Rec'd per Dr I Lefever, treas of the Miss Soc of S S of 2nd Ref ch, Harrisburg,	8 00
Rec'd of I G Gerhart treas, etc, from Sellersville charge, 8 00, Leidyville chg, 9 00, Riegelsville chg, 8 00.	25 00
Total	$152 39

WM H SEIBERT, Treasurer.

BENEFICIARY EDUCATION.

Rec'd of the St Clairsville charge, per Rev C J Musser,	$10 00
Balance of bequest of Samuel Bussard, of Friend's Cove Pa, per Elder H P Diehl, executor,	282 09
Interest on Absalom Rinker legacy, per Rev J A Hoffheins, treas Virginia Classis,	60 00
Mont Alto charge, per Rev I M Motter,	70 00
Friend's Cove chg, per Rev D M Whitmore,	10 00
Virginia Classis, per Rev J A Hoffheins, treas,	35 00
Total	$469 09

WM M DEATRICK, Treasurer Board of Education.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER, Rev. D. B. LADY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MAY 17, 1882.

THE ANTI-CHINESE BILL.

The revised anti-Chinese bill has been signed by the President. It differs from the one he vetoed only in that the term of immigration has been limited to ten instead of twenty years.

The whole question has been complicated by the politicians. Both parties in this country seem to have been influenced by its effect upon the vote of the Pacific States in the next Presidential contest. The Democrats were looked upon as those who favored the bill, and they were charged with making a bid for popular favor among voters who are disposed to declaim against cheap labor, but they were powerless in Congress, and the Republican vote that helped the passage of the bill, together with the approval of a Stalwart President, has put things upon the basis of six of one and half a dozen of the other.

To those who take a broader view of the matter the inquiry arises, What effect will this have upon the Mongolians as far as civilization and Christianity is concerned? We were astonished some time ago to hear a high official say that the immediate effect of the bill would be largely neutralized by the ignorance of the mass of Chinese people of what is going on outside of the walls of Pekin. As a rule they do not know that there is an English nation or an American Republic. Such events as the discovery of the Western Continent, and the Reformation of the sixteenth century are beyond the pale of their thoughts. The historical fact of the establishment of the Church of Christ they have never conceived of even as a myth. Everything is, therefore, confined to official recognition which is more easily managed. This is the hope of the new minister to China.

Moral and religious rather than political forces are at issue and with all just estimates of heterogeneous masses we have no fear of rosults. A man need not turn into fish because he makes his breakfast on mackerel, and Christianity has an internal force that will convert paganism. The entire fear now is the temporary backset the bill may give to *Missions*. It may provoke controversy and even persecution in the foreign field.

The missionary women in China experience annoyances in both ways. Miss Anderson, of the Presbyterian Church, reports that while some of the native women held aloof from her as the "devil's sister," others in their efforts to be cordial insisted on her smoking their dirty pipes, and eating soup from their oderiferous kettles. Tea parties in the flowery kingdom are about as disagreeable as any thing else.

Rev. Paxton Hood, in a book we recently noticed, quotes from Southey an instance of the means taken to meet the first Methodists by ministers of the Church of England. The following proclamation tells the tale: "Notice is hereby given that if any man be mindful to enlist in His Majesty's service, under command of Rev. Mr. Geo. White, commander-in-chief, and John Bannister, Lieutenant-General of His Majesty's forces, for the defense of the Church of England, and the support of the manufactory in and about Colne, both of which are now in danger, let him repair to the drum-head at the cross, where each man shall receive a pint of ale in advance and all other proper encouragements."

It is announced that there is to be a remarkable musical contest in Philadelphia. The Redemptorists' Choral Society, of New York, will compete with the choirs of St. Peter's R. C. Church, of this city, and St. James, of Baltimore, in the three days' festival of the American St. Cecilia Society, which takes place here in August.

Some strange statements are made in regard to the changes going on in New England. The population is given at 4,011,312, and the women outnumber the men by 89,123. Fifty years ago foreigners were almost as rare in that section as black swans, but now one-fifth of the population consists of foreigners. But few Americans are employed in the factories, and fewer still are engaged in domestic service.

The *Christian Advocate* speaks of a disagreeable rumor to the effect that a large church in New York, out of debt, proposes to mortgage its property and build a system of flats, professedly to get a large current income for the 'cause.' It adds: "Such speculations never do any good, and often much harm. We shall hope to hear that there is no foundation for the rumor."

NOT SO FAST.

A disgusted Episcopal layman recently remarked in reference to the proposed revision of the course of theological study: "What is the use of revising the course of study in our divinity schools? Most of our clergy now are educated in the schools of the various 'sects.' I move to abolish our schools and advertise for the lame and halt and cranky of other denominations to come over and officer the church."

The force of the above may lie in its truth. Converts are not always respected, and perverts, especially if they have sold out for the sake of position, are generally looked upon with contempt. But our Episcopal brethren have not always hesitated to recruit their ranks from other denominations. Sometimes they have taken young men educated by the beneficiary funds of sister Churches, and employed lawyers to ignore claims on legal technicalities without regard to moral obligations.

Moreover, along with the lame ducks, we find that the most honored men of the Episcopal Church are those whose ecclesiastical pedigrees are not to be traced to the Church of England. It may be true that it would be cheaper for our brethren to close up these schools and gobble up the educational work of others, but the Bishops, who have come from Quakerdom and Unitarianism, will be embarrassed by thinking of the rock from which they were hewn.

COMMENCEMENT OF THE THEOLOGICAL SEMINARY AT LANCASTER.

The closing exercises of the Theological Seminary at Lancaster for the present year were held during last week. The annual sermon before the Society of Inquiry was preached in St. Paul's church on Tuesday evening, 9th inst., by Prof. Wm. Henry Green, D. D., Prof. of Hebrew, etc., in the Theological Seminary at Princeton, N. J. Although the weather was very inclement a large and intelligent audience was present to hear the sermon of Dr. Green. It was regarded by all as very able and very appropriate to the occasion, as it was also eminently earnest and practical. We give on page 3d a condensed summary of it. The music on the occasion, furnished by the choir of the church, was excellent.

In the forenoon of the same day the Board of Trustees of the Seminary held their regular annual meeting in the lecture room of the First Reformed Church and transacted their usual business. The Board of Visitors convened in the afternoon at 3 o'clock in the college, all but two of the members being present. The examinations were held in the presence of the Board on Wednesday forenoon and afternoon and on Thursday forenoon, after which, having approved the examinations, awarded diplomas or testimonials to the senior class, and transacted all its business, the Board adjourned. The commencement services were held in the college chapel on Thursday evening. Although the weather was even more inclement than on Tuesday evening, a constant storm of rain and wind prevailing, the chapel was filled with a large audience. New chandeliers have been placed in the chapel, which renders its appearance really beautiful, and, as it seemed to us, overcame the slight resonance of the speaker's voice, which we had noticed on former occasions. The service was opened by Dr. Gerhart with the repetition of the creed and prayer, after which the members of the graduating class read their essays in the following order: Jacob J. Rothrock, Kintnersville, Pa., subject, John Wicliff; Christian W. Summey, Woodstock, Va., on The Missionary Character of the Church; Wilson D. Donat, Steinsville, Pa., The Temptation of Christ; James R. Lewis, Richland Center, Pa., Misery the Result of Sin; and Geo. W. Kershner, Oley, Pa., Types in Scripture. Our space does not allow of a particular notice of these essays, but we may say of them all that they were written in good style, were read in an impressive manner, and evinced by their solid thought the careful and effective theological culture the speakers had received in their three years' course of instruction in the seminary. They were listened to with the utmost attention by the audience, not merely as specimens of the style and delivery of the speakers, but especially on account of the solemn truths they presented and enforced. Judging from these performances we received a very favorable impression as to the qualifications of these young brethren for becoming efficient preachers of the gospel. The sanctuary of the chapel was tastefully decorated with flowers, and the music furnished by the choir of St. Stephen's congregation was appropriate, and added much to the interest of the occasion. After the reading of the essays the president of the Board of Visitors, Dr. A. H. Kremer, addressed a few fitting words to the class, and formally presented to each member his testimonial of graduation. Altogether this commencement was highly interesting, and all the services were pervaded by an earnest and solemn spirit. Considering the pressing need of ministers, a large class should have gone forth from the Seminary. The prospects indicate that these young brethren will soon be settled in the active work of the ministry, and more be required to fill the vacant charges in the church. The next graduating class will be double the present one, however, and we are told there are prospects of a good accession of new students to the Seminary next fall. Whatever may have been thought a few years ago in regard in regard to our having more ministers than could find fields of labor, it is very apparent that the church now needs larger annual accessions to its ministry. Our missionary operations are rapidly developing new and promising fields, and calls are constantly coming for self-denying missionaries to occupy them. The theme of Dr. Green's impressive sermon has special application to the wants of the church at the present time: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

We found the beautiful campus arrayed in the glories of the opening springtime. The recitation and lecture rooms in the college have been refurnished and they present a much improved appearance. The senior class of the college, numbering *twenty-three*, has just closed their test examinations. The Literary Societies we found in full preparation for their anniversaries. It was truly a festival week. Attention is now turned with growing interest to the approaching *College Commencement*, which promises to be one of more than ordinary interest. The programme for commencement week, which embraces some new features of interest, will, we presume, be soon published.

HEILDELBERG COLLEGE.

The Annual Catalogue of Heidelberg College and Theological Seminary for 1881–2 has been received. It reports the following Summary: College 84 students, Academy, 74, Theological Seminary, 14. Both sexes are admitted to the College. There are a few students pursuing an irregular course. We bid the institutions at Tiffin God's speed.

A BAD SIGN.

We see it announced that Mr. Geo. A. Gates, a graduate of Dartmouth College and Andover Seminary, who was refused ordination at Littleton, N. H., nearly two years ago, by a Council presided over by President Bartlett, because he declared he was not fully assured as to some points concerning the future state, and was unwilling to say that he would accept the Scriptures as final against his own reason, was ordained without opposition by a Council over the new Congregational church at Montclair, N. J.

This seems to have been a case in which persistence on the part of a young man was yielded to by those who ought to have known that the Church is better without ministers who do not believe what they are sworn to preach.

This is not the only case of the kind to which attention has been called. A distinguished Presbyterian divine lately said in a public speech, that a theological student when asked at his examination whether he believed in the Inspiration of the Bible, replied that he would have to await the further developments of science before answering that question. "And," said the old minister, "the Presbytery licensed him."

We have no fears in regard to Revelation as far as the inquiries of science are concerned. The Bible is an anvil that has worn out many a hammer. But when young men or old ones for that matter insist that their reason is to be the master rather than the disciple of faith they ought, to be kept out of the Christian ministry. The old Presbyterian's note of warning should be heeded.

A Boston correspondent of the Philadelphia *Times*, speaking of Mr. Emerson's retirement from the Unitarian ministry, says: "The immediate cause of his withdrawal was his objection to the "Communion service." He had by this time reached a purely spiritual interpretation of religion, and he held that all forms were vain and a hindrance to the soul. He had no objection to continuing the communion service if it were considered merely as a commemoration, with no special importance attached to it, and he were not expected to partake; but his congregation drew the line at this point, and Emerson resigned. * * * It was about this time (1836) that Channing, the real leader of the movement, and George Ripley, then a prominent Unitarian preacher, conceived the idea of bringing together a group of kindred minds for mutual inquiry, and out of their meetings grew that informal society that came to be known as the Transcendental Club, in which Channing, Ripley, Emerson, Hedge, Brownson, Freeman Clarke, Alcott, Frothingham, Bartol, Francis, Parker and Margaret Fuller were conspicuous. Emerson meanwhile continued to preach at times, until, as a sympathetic biographer explains, 'he began to be troubled with doubts as to public prayers and the rightfulness of offering prayers for others, and then he ceased. His idea gradually changed until he doubted the rightfulness of any religious forms. He found the true religion alone in the communions of the individual soul.'"

Mr. Binkley writes that the Manheim charge, York County, Pa., of which Rev. H. Hilbush is pastor, has responded to his efforts by furnishing thirty-five new subscribers to the MESSENGER and twenty-two to the *Hausfreund*. All right. Go ahead brethren.

GOING ON UNTO PERFECTION.

A true church symbol is, in no sense, a clog to the wheels of progress and growth in theological science. The theologian may advance far beyond its literal or expressed limits, without doing the least violence to its doctrinal contents. He must not stay with the "principles" (rudiments) of the doctrine of Christ, like a hermit in his cell, but "go on unto perfection." (Heb. 6: 1.)

Some men, in their zeal for what is old and good, seem to forget that in spite of their remonstrances the world "still moves." The means of obtaining knowledge of all kinds are ever increasing; and they ought to consider that old things were once new, and what is new at the present time will become old and be superseded, or improved upon, by something better. Conservatism is good, if it cares for and perpetuates all that is true and good of past ages, but it is a false and blind conservatism that regards with disfavor and suspicion all professed discoveries in the sphere of religion.

For example: If the elaborate and theological system of Anselm, especially his theory of atonement, was nearer the truth than was the theology of the early church fathers (as it is considered pre-eminently orthodox to admit), then why should not the theology of the present day be nearer the truth than that of Anselm? For, any uninspired *theory* of the atonement, for instance, should not be regarded as the truth itself, as it exists in the mind of God. The church must "go on unto perfection," by continually searching, in the great field of Divine revelation, for truth, until every cloud and shadow has been passed and the Sun of truth shall appear in the glory of the perfect state. The church will never reach that state by standing still, in reference either to holiness or knowledge. All admit that; but how will there be an increase of knowledge in the church, if the theological fountains are walled up and confined within the literal boundaries of denominational confessions? Such is not their office; they are designed to embody "the *principles* of the doctrine of Christ," and not a theological system that may be based upon them. Confessional declarations must be viewed in the light of Holy Scripture; and it is the business of the theologian to discover the best possible sense in which any confessional statement is to be understood. And so it must be if theology is to be something more than the mere repetition, from age to age, of fixed forms of orthodox speech.

To believe, for example, that satisfaction to God for us could be made in no other way than by the death of His Son, is to believe what is revealed in His Word and taught in our catechism; but then, to see in this statement something better, more rational, and more like God as revealed in Christ, than cold and mechanical "schemes" and "plans" of redemption, as conceived by men according to the legal style of poor mortals, is not heresy. Nor is it retrogression; it is progression, and indicates the existence of a theology that is alive and growing.

We regard the Heidelberg catechism as containing the elements of a vigorous and truly progressive theology. In some other confessions there are stumbling stones, which are hindrances in the churches to which they belong, but we have nothing of the kind in our admirable symbol to hinder progress in any form. K.

Communications.

THE WEEKLY SERVICE.

In nearly all our congregations, located in towns and cities, there is a service held during the week in the evening called the "Prayer-Meeting" or "Weekly Lecture." In many instances, it has been with great difficulty, that this service has been maintained. Even in old and well established congregations—possessing the advantage of good side walks and abundant light—this service has been but sparsely attended.

In consequence of this small attendance, on the part of the membership, the duty of attending this meeting—and conducting this service, in the middle of the week, has been regarded as an onerous task to some in the ministry. With not a few, it has been a debatable question, whether it were not better to abandon this service entirely. The inability of so many, on account of family cares and business interests—to attend this service—the discouraging effects produced by this limited attendance on the minds of those that are present, and the necessity of preparation on the part of the minister for this extra service which when most faithfully performed, is made available only by a "limited few," have been brought forward as arguments in favor of entirely abolishing this service.

Besides these objections, it has been argued that our audience chamber in the church is not adapted for these small assemblies. It is entirely too large. Seldom is it, during the week, properly ventilated. The fires are not kindled in time—the walls are damp—and in mid-winter the room is cold and uncomfortable for those who make special efforts to be present.

Many of these objections, however, by proper attention could be removed. Our churches should be so constructed as to afford a comfortable chamber to hold this weekly service. The limited number in attendance at any service, either on the Lord's Day, or during the week, should not be regarded as a sufficient reason to set aside any such appointment. There are remarkable instances on record—where the limited few have been richly blessed at these slimly attended services. It is to the credit of the Episcopal Church, that its rectors are known to have gone through the entire service during the week to one or two that were in attendance.

There are but few ministers who can not speak better when having the inspiration, which the attendance of a large congregation infuses in the mind of the speaker. But it seems to be the evidence of God's grace abounding in the heart of the minister, when he is able, with faithfulness and with spirit, to do his Master's work, even when its influence is circumscribed to the small attendance at the weekly service.

It is in connection with this week-day service that the charter of divine promise is most graciously fulfilled. "Where two or three are gathered together in my name, there am I in the midst of them."

How many of God's children have felt at this weekly service, that the Lord was with them, and that their hearts burned within them, while He talked with them by the way.

To many this weekly service has been a rich repast for the soul. It makes a break and gives a rest to the hard laborer in the midst of the toiling hours. It lifts the soul above the cares and drudgery of life. It shortens the week of labor, and makes the soul of the devout worshiper look forward with delight for the joys of the Lord's holy day.

These limited few at the weekly service are the church's staunchest friends. They are the inner guard surrounding the minister, cheering his heart by their sympathy and love, and upholding his hands by their continual prayers.

They are the aggressive members in the church, who are always ready to aid in carrying forward the work of Christ's kingdom. May it not be inferred, that these special graces in their lives, that make them such effectual workers in the church—are fostered and maintained to a large degree at this week-day service. J. P. S.

THE LATE REV. WM. F. COLLIFLOWER.

BY REV. HENRY ST. JOHN RINKER.

The subject of this notice was born at, or near Cavetown, Washington county, Md., on the 14th day of February, 1814. Baptized in infancy, confirmed in his youth, and feeling himself called of God to the ministry of the Gospel, he sought and made the necessary preparation for that which was to be his life-work, by a course of Theological training, at the hands of Rev. Lewis Mayer, D. D., then at the head of the little Theological Seminary located at York, Pa. Having finished his studies in the fall or winter of 1836, he received license from the Classis of Maryland, and in view of a call to the Mill Creek charge in Virginia, he was ordained to the holy ministry by the same Classis. He entered this field in the spring of 1837, and served it two years. This charge was composed at that time of two congregations in Page county (now extinct), and four congregations in Shenandoah county. In the spring of 1839 he became pastor of the Woodstock charge, a

field like the first, covering a large territory. It was while pastor here that he was united in marriage to Miss Ann Fisher, then of Baltimore, the ceremony being performed by the Rev. Elias Heiner, in the Second street church of that city.

Two months after his marriage he left Woodstock, and became pastor of the Glade charge in Maryland. This pastorate was of eight years continuance. From the Glade he went to Manchester, Md., for nine years; from thence to Jefferson, Md., for ten years and six months; then to Bloomfield, Pa., for three years; then to Carlisle, for one year and six months; from thence to Hagerstown for three years; and from Hagerstown to New Oxford three years. Here, his health failing him, his long and active ministerial life was brought to a close, except that, after his removal to Frederick, he preached occasionally for his ministerial brethren, in the neighborhood of Frederick City, whither he had gone to seek rest and recovery, in the hope that he might, for a while longer, be returned to the active duties of his calling and office. All the charges served by our brother were, for the most part, large in territory, requiring labor, energy and faith to meet the wants of the people committed to his care. But his earnestness, unconquerable will and persevering faith, made him equal to the task, so that he fulfilled his ministry, and has entered into his rest.

Bro. Colliflower's funeral took place from his home in Frederick City, on Wednesday following his death. The ministers of the Reformed Church present at the time were Revs. Dr. Bomberger, Dr. E. R. Eschbach, S. M. Hench, A. Shulenberger, N. H. Skyles, T. F. Hoffmier, L. G. Kremer, H. Bielfeld, and H. St. J. Rinker, the last five named, with Layman Phreaner, of Hagerstown, acting as pall-bearers. The sermon was preached in Dr. Eschbach's church by Dr. Bomberger, from the words of Paul to Timothy, "I have kept the faith." After the sermon, Dr. Eschbach, in a few well-timed and touching remarks, referred to the cordial feeling existing between the deceased and the Reformed people of Frederick and vicinity, —and as an evidence of this fact, so many of them were present on that occasion. Each one of the other ministers present took some part in the devotional part of the services.

After the interesting services at the church, the body was borne to the beautiful cemetery in the southern suburbs of the city, where it was committed to the earth, there in hope to await the resurrection of the just.

Bro. Colliflower leaves a wife, three daughters, and several grandchildren, with many other friends, to mourn his death; but they can mourn not as those who have no hope. "For if we believe that Jesus died and rose again, then they also which sleep in Jesus will God bring with Him; therefore let us comfort one another with these words."

In this their bereavement, our departed brother's family will have the sympathy of the Church, and especially of his co-laborers in the ministry, to whom he was so long and favorably known.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

On the evening of April 16, the members of the Sunday-school and their friends met in the First Reformed Church of Philadelphia, to celebrate the seventy-sixth anniversary of the Sunday school. The pulpit was covered with growing plants and flowers. The programme included, besides singing by the school, a solo and recitations by some of the younger members, and an address by the pastor, Rev. Dr. Van Horne and G. E. Graham, Esq. The superintendent stated that there was an increase in membership during the past year of 41, and the average attendance was 187.

Rev. S. Schweitzer confirmed 11 persons April 22, in the Reformed Church at Lincoln, Lancaster county, Pa.

Rev. T. C. Leinbach lately confirmed 32 persons in St. Michael's church of the Bernville charge, and celebrated the Lord's Supper on Sunday, April 30th, with 364 communicants.

Rev. W. J. Peters on Good Friday added to the Frieden's congregation, 31 persons by confirmation, and 8 by certificate and renewed profession. Two adults received baptism. On the 15th of April he added to the St. John's church at Slatington, 20 persons by confirmation, and 17 by certificate and re profession. The day following the Lord's Supper was celebrated. Altogether 76 persons were added to this charge, and the number of communicants in both congregations was over 400.

Rev. Dr. C. H. Leinbach, of Stouchsburg; Pa., on April 23, celebrated the Lord's Supper in Klopp's church, with 260 communicants. The collection for benevolent objects amounted to $70, and for congregational purposes, $12. On the Saturday previous, 29 persons were confirmed, and two received by certificate.

On Saturday, April 15, Rev. Eli Keller confirmed 10 persons in Christ (Hubers) church of the Zionsville charge, and on the following Sunday administered the Lord's Supper to a large number of communicants. The congregation is in a prosperous condition.

Sixty-two persons were added by confirmation and certificate to St. John's Reformed church at Shamokin, Pa.

From a letter received from Rev. Uriah Weidner, we glean the following:—On Sunday, May 7, the Lord's Supper was celebrated with 160 communicants. The church was filled with a very large congregation. A collection for Foreign Missions amounted to $25. At every communion season, excepting this late one, there have been accessions to the membership. Bro. Weidner and family have undergone much affliction during the last winter and this spring. At the time of his writing to us, two of his children were confined to bed with a sickness, the nature of which had not yet developed itself. Many of the members of his congregation (Pleasantville) are also suffering, being affected with malaria. Having removed from his former place of abode, his address now is,—Montgomery square, Montgomery county, Pa.

We are sorry to be obliged also to say that Rev. Dr. C. F. McCauley, of Reading, Pa., is very seriously ill with pneumonia. The *Hausfreund* reports him as being very weak indeed.

The Sunday-school of the Second Reformed church of Reading, Pa., began its annual festival exercises on Sunday evening, May 7, Rev. Dr. G. B. Russell delivered an address on "How best to conduct a Sunday-school." The school numbers 439 teachers and scholars. Eleven members of the school died during the last year. The offerings of the school during the same period amounted to $440. The school gave to various objects $442. It was founded May 2, 1852, with 68 scholars. At the conclusion of the anniversary exercises, earnest prayers were offered for the recovery of the pastor, Dr. McCauley.

Rev. W. Nevin Helffrich is supplying the Heidelberg church, Lehigh county, Pa., in the absence of his father, Rev. Dr. Helffrich, who is sojourning in Florida for the benefit of his health. On Sunday, April 23, he administered the Lord's Supper to 350 communicants. A collection for Missions held at the time amounted to $47.70.

The friends of Bethany Orphans' Home are invited to be present at the laying of the corner-stone of the new building, on Thursday, May 25, at one o'clock, P. M. Under present circumstances it is impossible to provide for visiting guests as had been the custom hitherto at the annual festival. There will be no festival this year.

SYNOD OF POTOMAC.

The dedication of the new chapel of the Mission at Washington, D C., was to have taken place months ago. But when everything was ready, and only the benches were wanting, news was received that the factory which had made the benches, and which was situated somewhere in the West, had been destroyed by fire, together with the benches which were ready for shipment. The congregation must now patiently wait until the factory is rebuilt and put in working order, when the benches can be forwarded; so that months more may ensue before the dedication takes place.

Rev. L. F. Zinkhan, who has been pastor at Manheim, Pa., for five years, has accepted the general agency of the Maryland State Prison Aid Association. His address is Room No. 6, 51½ St. Paul street, Baltimore.

Of the ten persons mentioned last week as confirmed in the Boonsboro congregation, Rev. S. Miller, pastor, four were heads of families. Six were baptized.

Services were held in Christ's Reformed Church, Funkstown, Md., of Boonsboro charge, Rev. Simon S. Miller, pastor, during every night of Holy Week. Holy Communion was celebrated on Easter Sunday, at which nine persons were received into the full communion of the church, of which number six were by confirmation, and three by adult baptism. Five of these are heads of families. Second Sunday after Easter eight children were baptized at Sunday-school service.

In connection with the recent Spring Communions in the Waynesboro' charge, Rev. F. F. Bahner, pastor, 32 persons were confirmed, and 3 received by certificate. Forty-seven persons have been added to the charge during the past classical year, and 173 since the commencement of the present pastorate in November, 1877. The pastor lately received donations from his people aggregating in value about $130, in addition to a voluntary increase of his salary. He feels greatly encouraged in his labors among this people.

SYNOD OF OHIO.

Rev. L. M. Kerschner, of Apple Creek, O., pastor of the West Salem charge, O., lately added to St. Peter's church, 12 persons by confirmation, and 2 by certificate.

Seventeen persons by confirmation, and 7 by certificate, were added by Rev. N. H. Loose on Easter, to St. Paul's church of Bellevue, O. The Lord's Supper was celebrated the Sunday following.

Rev. J. J. Leberman, on Sunday, April 16, administered the Lord's Supper in the Reformed Church at Louisville, O., and added 7 persons by confirmation, and 6 by certificate.

In the Robertsville congregation of the Louisville charge, Rev. Leberman conducted services every evening during the week preceding communion. At preparatory services on Saturday, April 22, 4 persons by confirmation, and 4 by certificate, were added. The communion was the largest in the history of the congregation, 118 persons participating. Five years ago the congregation was organized with 23 members.

At the Spring Communion in the Jerusalem Mission of Bremen, O., twelve persons were received into the church by confirmation. Eleven others have been added by certificate and reprofession since the beginning of the present year. Rev. John R. Skinner is pastor. Thirty-four persons have been added during the pastorate of 16 months.

Daily services were held during Passion Week in the Reformed Church at Miamisburg, O., which was well attended. Preparatory and communion services were attended as they have not been for years. Twenty nine persons were added to the church, of whom 18 received confirmation. The congregation has a missionary society of about 100 members. A Ladies' Society has also been in connection with the church for years. The class of catechumens, at present organized, is very large. The congregation still has a debt of $1100, to clear itself of which strong efforts will shortly be made.

Rev. Siegfried Thomas, now residing at Bunker Hill, Russel county, Kansas, on Good Friday confirmed 6 persons in the New Basil congregation, 4 of whom are married persons. New Basil possesses a neat parsonage, and a beautiful church which was lately repaired, and thoroughly renovated within. The congregation can ably support a pastor if inclined to do so. No pastor has yet been secured. The consistory, however, has been corresponding with a clerical brother. Ministers desiring to locate in Kansas, may address J. J. Lenzinger, New Basil, Kan.

The Lord's Supper was celebrated by the Reformed congregation at Florence, Mich., on Sunday, April 16. One person was added by certificate.

At the communion held April 23, in Mount Zion church, Rev. D. Winters, D. D., of Dayton, O., pastor, 12 persons were added to the membership. Rev. Thomas H. Winters, of Xenia, assisted.

A large number of communicants partook of the elements of the Lord's Supper in the Reformed church at Columbiana, O., on Easter Sunday. Rev. J. Huston Bomberger is pastor.

Services were held daily, except Saturday, during Passion Week in the Reformed church at Bloomville, O., Rev. S. Shaw, pastor. The Lord's Supper was celebrated on Easter Sunday, at which time 5 persons by confirmation, and 4 by reprofession, were added to the church. The congregation is in a flourishing condition. The church is undergoing extensive repairs.

Rev. John M. Kendig conducted services two or three evenings per week for three weeks preceding Easter, in Trinity Reformed church, Canton, O. Communion services were held on Easter. One person was added by certificate.

SYNOD OF PITTSBURG.

Good Friday and Easter were days fraught with blessing to the Reformed congregation at Sharon, Pa. A large number of communicants was present at the Lord's Supper on Easter. At the same time the first collection for Missions ever before held in this congregation for this purpose. Rev. Gruenstein lately took charge of the congregation, and was heartily received by the members.

SYNOD OF THE NORTH-WEST.

Seventeen young persons by confirmation, and 15 by reprofession were received into the Reformed church at Cleveland, O., on Palm Sunday, by Rev. N. Wiers, the pastor. The number of communicants on Easter exceeded 170. The congregation is rapidly growing.

Rev. M. C. Peters, pastor of the Mulberry charge, Indiana, added 25 persons to the charge. The number of communicants was larger than ever before. The collection for benevolent objects was very liberal.

On Saturday, April 22, 18 persons were added by confirmation to Salem's congregation, Good Hope charge, of which Rev. F. Schaad is pastor. He was assisted in the confirmation services on Saturday, and in the communion services on Sunday, April 23, by Rev. C. Wisner.

Rev. C. G. A. Hullhorst, of Columbus, Nebraska, administered the Lord's Supper in the Gruetli and Duncan congregations on Easter Sunday. Never before did the congregations enjoy such quickening, soul-refreshing communion seasons. The number of communicants was large. One family came 45 miles by carriage conveyance.

GERMAN SYNOD OF THE EAST.

Rev. J. C. Hauser, pastor of Immanuel's church, Baltimore, Md., added 21 persons to the church by confirmation on Palm Sunday. Fifteen classes of catechumens have been instructed by him during his pastorate, and 365 persons been confirmed. Of this number, 15 have died, some have settled in distant localities, and 200 were present at the Lord's Supper on Easter Sunday. S.

ANNUAL MEETINGS OF CLASSES FOR 1882.

5. East Pennsylvania Classis, in Bath, Pa, Friday evening, May 19, at 7.30 o'clock.
6. Goshenhoppen Classis, in Lower Milford, Pa., Friday afternoon, May 19, at 2 o'clock.
7. Tohickon Classis, in Springtown, Pa., Friday evening, May 19, at 7.30 o'clock.
8. Lehigh Classis, in Blandon, Pa., Friday evening, May 19, at 7.30 o'clock.
9. Allegheny Classis, in Millerstown, Pa., Monday evening, May 24, at 7.30 o'clock.
10. Clarion Classis, in St. Petersburg, Thursday evening, May 25, at 7.30 o'clock.
11. Zion's Classis, in Trinity Reformed Church of York, Pa., Tuesday forenoon, May 30, at 10 o'clock.
12. Lebanon Classis, in Newmanstown, Pa., Wednesday evening, May 31, at 8 o'clock.
13. East Susquenanna Classis, in Wilkesbarre, Pa, Wednesday evening, May 31, at 7.45 o'clock.
14. Maryland Classis, in Middletown, Md., Wednesday evening, May 31, at 7.30 o'clock.
15. Somerset Classis, in Meyersdale, Pa., May 31, at 7.30 o'clock.
16. Lancaster Classis, in Columbia, Pa., Thursday evening, June 1, at 7.30 o'clock.
17. Westmoreland Classis, in Pine Run Ref. Church, Westmoreland county, Pa., Thursday evening, June 1, at 7.30 o'clock.
18. St. Paul's Classis, in St. Mark's Church of Zion's charge, Crawford county, Pa., Thursday evening, June 1, at 7.30 o'clock.
19. Philadelphia Classis in White Marsh, Pa., Friday evening, June 2, at 8 o'clock.
20. San Francisco Classis, in St. John's Ref. Church of San Francisco, Cal., Friday evening, June 2, at 8 o'clock.
21. Portland Oregon Classis, in Oregon city, Oregon, Thursday evening, June 8, at 7.30 o'clock.
22. Gettysburg Classis (for organization), in Gettysburg, Pa., Wednesday evening, June 14, at 8 o'clock.
23. Carlisle Classis (for organization), in Carlisle, Pa., Wednesday evening, June 14, at 8 o'clock.

General News.

HOME.

Ex Governor Washburn, of Wisconsin, is dead.

The Dauphin County Court has dissolved 58 bogus Insurance Companies.

The steamer *Pliny* was wrecked on the New Jersey Beach on Saturday morning. The passengers were rescued.

The total valuation of real and personal estate, subject to taxation, in Philadelphia, is set down at $553,775 299.

The United States Courts have decided that there was no irregularity in the sentence of Sergeant Mason who shot at Guiteau.

The President has remitted the permanent disabilities inflicted upon General Fitz John Porter, now believed to have been unjust.

Heavy cold rains with destructive storms have prevailed during last week. A cyclone passed over Southern Virginia on the 10th inst.

Forty houses in the village of Cherokee City, on the line between Kansas and the Indian Territory, were demolished by a tornado a few days ago. Two persons were killed and thirteen injured,

It is reported that the Secretary of the Interior has decided to order the disarming of all the Indians in the Western States and Territories who are "subject to the effective control of the Government."

The regular Republican Convention met in Harrisburg last week and nominated the following ticket. Governor—James A. Beaver, Centre. Lieutenant Governor—William T. Davies, Bradford. Secretary Internal Affairs —John M. Greer, Butler. Supreme Court—Wm. Henry Rawle, Philadelphia. Congressman at-Large—Thomas M. Marshall, Allegheny.

It is understood that the Justices of the Supreme Court of the District of Columbia, who heard the argument on the bill of exceptions in the Guiteau case, are unanimous in overruling the exceptions. The decision will be announced, probably, by Chief Justice Carter, on the 22d instant. This disposes of Guiteau's last chance and affirms the sentence of the lower Court, that he is to be hanged on the 30th of June.

FOREIGN.

Mr. George Otto Trevelyan has been appointed Secretary of Ireland in the place of Lord Cavendish, who was assassinated. The murder of the late Secretary is universally reprobated. Every effort is being put forth to bring the villains to justice. Extreme measures for the repression of violence are now proposed.

London, May 14.—The *Observer's* Dublin despatch says: From information that the assassins are still in this city the conclusion is drawn that they are afraid that, if they should be separated, one would turn traitor. Information gathered on Saturday shows that at least twelve were engaged in the tragedy. It is believed that in the cab which stood near the scene of the murder and loitering under the trees there were armed men ready to affect a rescue in case the actual assassins were surprised. The police have now issued descriptions of four of the men on the car. Two of them are described as being about thirty years of age, with sandy hair; one about thirty-five, of stout build and dark complexion, with a hollow on the bridge of his nose, and the other about twenty, with a small black moustache. The driver is described as being between thirty-five and forty, with a red bloated face.

A later telegram says: A car driver from Kingstown, named Bolger, has been arrested at Moville and sent to Dublin. There is reason to believe that the assassins had intended to murder eight persons.

Dublin, May 14.—The car drivers of the city held a mass meeting, to day, and pledged themselves to aid in the efforts to discover the murderers of Lord Cavendish and Mr. Burke.

The *Times* says it has reason to believe that arrangements have already been made by which an experienced officer of the Indian Government will proceed forthwith to Ireland to organize a detective force.

Since the receipt of the news of the finding of a canister of powder on the railing of the Mansion House, in London, the police guards at the law courts and Lord Spencer's escort have been increased.

The canister discovered on the railing of the Lord Mayor's mansion last night on being examined was found to be filled with blasting powder.

A terrible hurricane swept over the southern and western parts of England on the 30th ult. In and around London the effects were disastrous. There was a heavy sea in the channel, and several disastrous wrecks are reported. A Danish brig was wrecked near Havre and four men were drowned. Some of the channel steamers could not make their port. There were no letters from London to Paris on Sunday morning. It is feared that accounts of the wrecks and of missing vessels during the storm will be distressing in the extreme. The *Evening News* says:—"We shall hope to have in a few days some scientific account of this remarkable hurricane, which is as sudden in its arrival as intense in its character. At Liverpool and other places on the west coast the cold was intense." Snow fell in Rome last night. The Cornish fishing fleet lost £3,000 worth of nets during the late gale.

NOTICE.

Delegates and others having business at the meeting of Tohickon Classis will find conveyances awaiting them at Bingen, N. P. R R., to convey them to Springtown, on *Friday, May* 19, 1882. All those wishing to come by railroad are expected to come in the trains arriving at and passing each other at Bingen at 3.50 P. M. Any persons failing to come on Friday afternoon at the above stated time, and do not notify the pastor when they desire to be met, will have to find their own way to Springtown.

H. J. WELKER.

Coopersburg, Lehigh Co., Pa.

CORNER-STONE LAYING.

The friends of Bethany Orphans' Home are invited to attend the laying of the Corner-stone of its new building, on Thursday, May 25, at 1 P. M. Under present circumstances, visiting friends cannot be supplied with lunch, as has been, heretofore, the case, at our anniversary occasions.

B. BAUSMAN,
Prest. Board of Managers.

SPECIAL NOTICE.

We are now sending out statements of accounts from the Book Department—and trust those receiving them, will *at once* remit the amount of their indebtedness, as we have special claims maturing, to meet which, at an early date, we desire to have funds in hand.

Also those indebted for Periodicals—we ask as a special favor, for the same reason, that they remit without further delay.

We also again ask the patronage of the Church, in our several Departments—hoping to merit the same.

CHAS. G. FISHER, Superintendent
Ref. Church Pub. Board,
April 17, 1882. 907 Arch St., Phila.

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Manuscripts are to be sent to any member of the Committee, Lancaster, Pa., by June 20th, '82.

Those sending them will sign them with an assumed name, and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned.

CHAS. G. FISHER,
Ref. Ch. Pub. Bd.,
907, Arch St. Phila., Pa.
March 20, 1882.

Business Department.

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Youth's Department.

A MAY PARTY.

BY AGNES CARR.

Miss Spring, on May-day, gave a lawn party gay,
And invited her friends, the sweet flowers,
To dance, romp, and play, all throughout the long day,
In her beautiful, sunlighted bowers.

The morning dawned fair, and arrayed with much care,
The guests soon began to appear,
And first to be seen, on the velvety green,
Was brave little Crocus, the dear!

Dandelion, gay fellow! came out in bright yellow,
And escorted Miss Snowdrop so shy;
While behind Mignonette, the sweet Violet
Hid her modest and timid blue eye.

The dear Buttercup wore a gown scalloped up,
Lady Lily was powdered with gold,
And Sir Pansy came dres't in a rich velvet vest,
The Tulips were gaudy and bold.

But every one chose a blushing red Rose,
To be their fair Queen of the May;
And before her green throne, of a moss-covered stone,
They vowed her commands to obey.

Then the sweet floral band danced around hand in hand,
And drank the queen's health in pure dew,
While the birds in the trees, and the sober brown bees,
Hummed a song 'neath the sky-roof of blue.

They then scattered to play, or wander away,
By the side of a frolicsome brook,
While golden-eyed Daisy, who always is lazy,
Took a nap in a snug sheltered nook.

But not a cross word, from a flower was heard,
Or a quarrel disturbed the gay party;
And they parted at night, feeling happy and bright,
With "good-byes" the most merry and hearty.

—*Churchman.*

THE WORSTED STOCKING.

"Father will have done the great chimney to-night, won't he, mother?" said little Tom Howard, as he stood waiting for his father's breakfast, which he carried to him at his work every morning.

"He said he hoped all the scaffolding would be down to-night," answered his mother; "and that'll be a fine sight; for I never liked the ending of those great chimneys, it's so risky. Thy father's to be the last up."

"Eh, then, but I'll go and see him, and help 'em to give a shout afore he comes down," said Tom.

"And then," continued his mother, "if all goes right, we are to have a frolic to-morrow, and go to the country, and take our dinners, and spend all day amongst the woods."

"Hurrah!" cried Tom, as he ran off to his father's place of work, with a can of milk in one hand and some bread in the other.

His mother stood at the door watching him as he went merrily whistling down the street; and then she thought of the dear father he was going to, and the dangerous work he was engaged in; and then her heart sought its sure refuge, and she prayed to God to protect and bless her treasures.

Tom, with light heart, pursued his way to his father, and, leaving him his breakfast, went to his own work, which was at some distance.

In the evening, on his way home, he went around to see how his father was getting on.

James Howard, the father, and a number of other workmen, had been building one of those lofty chimneys, which, in our great manufacturing towns, almost supply the place of architectural beauty. This chimney was one of the highest and most tapering that had ever been erected; and as Tom, shading his eyes from the slanting rays of the setting sun, looked up to the top in search of his father, his heart almost sank within him at the appalling sight. The scaffolding was almost all down; the men at the bottom were removing the last beams and poles. Tom's father stood alone on the top. He looked around to see that every-thing was right; and then, waving his hat in the air, the men below answered him with a long loud cheer, little Tom shouting as heartily as any of them. As their voices died away, however, they heard a very different sound—a cry of alarm and horror from above—

"The rope! the rope!"

The men looked around, and, coiled upon the ground, lay the rope, which before the scaffolding was removed, should have been passed over the top of the chimney for Tom's father to come down by! The scaffolding had been taken down without their remembering to take the rope up. There was a dead silence. They all knew it was impossible to throw the rope up high enough or skilfully enough to reach the top of the chimney; or, if it could, it would hardly have been safe. They stood in silent dismay, unable to give any help, or think of any means of safety.

And Tom's father! He walked round and round the little circle on the dizzy height, seeming every moment to grow more fearful, and the solid earth farther and farther from him. In the sudden panic he lost his presence of mind and his senses almost failed him. He shut his eyes; he felt as if, the next moment, he must be dashed to pieces on the ground below.

The day had passed as industriously and swiftly as usual with Tom's mother at home. She was always busily employed for her husband and children in some way or other; and to-day she had been harder at work than usual, getting ready for the holiday to-morrow. She had just finished all her preparations and her thoughts were silently thanking God for her happy home, and for all the blessings of life, when Tom ran in; his face was as white as ashes and he could hardly get his words out.

"Mother, mother, he canna get down!" said Tom.

"Who, lad?—thy father? asked his mother.

"They've forgotten to leave him the rope," answered Tom, still scarcely able to speak.

His mother started up, horror-struck, and stood for a moment as if paralyzed; then, pressing her hands over her face as if to shut out the terrible picture, and breathing a prayer to God for help, she rushed out of the house.

When she reached the place where her husband was at work, a crowd had collected round the foot of the chimney, and stood there quite helpless, gazing up with faces full of horror.

"He says he'll throw himself down!" exclaimed they, as Mrs. Howard came up. "He's going to throw himself down!"

"Thee munna do that, lad! cried the wife with a clear hopeful voice; "thee munna do that. Wait a bit. Tak' off thy stocking, lad, and unravel it, and let down the thread with a bit of mortar. Dost hear me, Jem?"

The man made a sign of assent, for it seemed as if he could not speak; and, taking off his stocking, unraveled the worsted thread, row after row. The people stood round in breathless silence and suspense, wondering what Tom's mother could be thinking of, and why she sent in such haste for the carpenter's ball of twine.

"Let down the end of the thread with a bit of stone, and keep fast hold of the other!" cried she to her husband.

The little thread came waving dowu the tall chimney, blown hither and thither by the wind; but at last it reached the ont-stretched hands that were waiting for it. Tom held the ball of string, while his mother tied one end of it to the worsted thread.

"Now, pull it up, slowly!" cried she to her husband; and she gradually unwound the string as the worsted drew it gently up. It stopped; the string had reached her husband.

"Now, hold the string fast, and pull it up!" cried she; and the string grew heavy, and hard to pull; for Tom and his mother had fastened the thick rope to it. They watched it gradually and slowly uncoiling from the ground as the string was drawn higher. There was but one coil left. It had reached the top.

"Thank God! Thank God!" exclaimed the wife.

She hid her face in her hands in silent prayer, and, trembling, rejoiced. The iron to which it should be fastened was there all right. But would her husband be able to make use of them? Would not the terror of the past hour have so unnerved him as to prevent him from taking the neccessary measures for his safety? She did not know the magic influence which her few words had exercised over him. She did not know the strength that the sound of her voice, so calm and steadfast, had filled him with; as if the little thread that carried him the hope of life once more, had conveyed to him some portion of that faith in God which nothing ever destroyed or shook in her true heart. She did not know that, as he waited there, the words came over him: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God!"

She lifted up her heart to God for hope and strength. She could do nothing more for her husband; and her heart turned to God, and rested on Him as on a rock.

There was a great shout.

"He's safe, mother! he's safe!" cried little Tom.

"Thou'st saved me, Mary!" said her husband, folding her in his arms. "But what ails thee? Thou seemest more sorry than glad about it."

But Mary could not speak; and if the strong arms of her husband had not held her up, she would have fallen to the ground; the sudden joy, after such great fear, had overcome her.

"Tom," said his father, "let thy mother lean on thy shoulder, and we will take her home."

And in their happy home they poured forth their thanks to God for His great goodness; and their happy life together felt dearer and holier for the peril it had been in, and for the nearness that the danger had brought them unto God. And the holiday next day—was it not, indeed, a thanksgiving day?—*Sunday School Magazine.*

ABOUT A QUEER MAN.

Many hundreds of years ago lived a very strange man whose name was Diogenes. His home was in the city of Athens, in Greece. The people of Athens were very polite; but this strange man took pride in being very impolite. He made himself very disagreeable. People stared at him and laughed at him. This was just what pleased Diogenes. Many people called him a great man. This pleased him more yet. He was so odd, and behaved so strangely, that after a while a good many tried to imitate him and to act as strangely as he did. This pleased him, perhaps, most of all. Sometimes Diogenes slept in the sand, and sometimes on the verandas of houses or in doorways. Sometimes he used to take a tub around with him. When night came he would curl himself up like a kitten and go to sleep in the tub.

One bright sunny day, when the city was full of people, he took a lighted lantern and walked down the street. He looked as if he were hunting for something. "What are you looking for with your lantern in this bright daylight?" the people asked. "I am looking for an honest man," growled Diogenes.

At this time there lived a great warrior and emperor who had made himself more famous than any one else in the world. Great crowds followed him, and threw up their hats, and cheered. His name was Alexander. Perhaps he was really the greatest man in the world. So he was called Alexander the Great. One day Alexander marched by where Diogenes sat sunning himself in the sand. The people were cheering as usual and making a great noise. But Diogenes sat quite still, caring nothing about the emperor. When Alexander passed before Diogenes he noticed this. He wondered why this poorly clothed man paid him no attention. Then he turned to Diogenes with a frown, and said in a very haughty manner, "Do you know that I am Alexander?" Everybody thought that Diogenes would turn pale and be very much confused. But he only looked up and answered with as much pride as if he were an emperor himself, "Do you know that I am Diogenes?"

Perhaps we may all admire his independence as much as Alexander is said to have done. Diogenes always lived this queer sort of a life. He was an old, old man when he died.—*Our Little Ones.*

DOG-COLLECTORS.

In Scotland and England dogs are made much more useful, as servants, than in this country, and the sagacity which they develop is remarkable. Two dogs, which had been in training for the collection of contributions to the Orphan Fund of the Amalgamated Society of Railway Servants, having recently died, the Rev. Dr. Macleod, editor of *Good Words*, struck with the good purpose for which a dog was required, made inquiries through friends in the sheep districts of Scotland for dogs to supply their place. This resulted in Mr. William Riddell, of Dawyk, Stobo, proffering his dog, "Help," a splendid Scotch collie, as a present to the Orphan Fund of the society. The donor, in a letter to Mr. Fred. W. Evans, general secretary to the society, says: "The dog is a genuine collie, the very fac-simile of Robert Burns' Luath," and adds that his children are only reconciled to parting with the animal by the assurance that "Help" is going "to work for the welfare of little fatherless bairnies." The dog will, like his predecessors, be taken by railway servants for trips on various lines, and distinguished as to his mission by a label, will carry round his neck a collar, from which will hang a box to receive the contributions of those desirous of helping the orphans of railway men. The former dog-collectors brought in a good deal of money to the Orphan Fund. "Help" is now at the head office of the Society, City Road, London.

DOING GOOD.

Can a little child do any good to others in the way of telling them about Jesus and God and heaven? Yes, indeed, no one is too young for that.

I once asked a dear friend of mine what made her first begin to think of such things, and she told me, as nearly as I can remember her words:

"Once, when I was a very tiny child, about four years old, I was playing in our garden at home, with my little sister, and I became very hot, and tired, and thirsty, so my sister went into the house to fetch me a drink of water. She was very little older than myself (a year, I think), but when she brought the water, and I was drinking it eagerly, she said: 'Love, won't it be nice when we go to heaven; when we shall not be hot, and tired, and thirsty there.' She went on for a little longer talking about how beautiful it would all be, and ended by saying: 'And then we shall see Jesus.'

"'But,' I said, 'but He won't take any notice of us, He won't care about us, we're too tiny.'

"'Oh, but He will,' said my sister; 'He loves little children and cares for them very much.'"

So that first led my friend to think of the loving Saviour, who has said: "Suffer little children to come unto me."—*Child's Own Magazine.*

A CRADLE IN THE HOUSE.

We have got a cradle in the house,
And we have something in it;
A freakish, wayward, winsome bairn,
Not bigger than a minute.

Although no diadem he wears
But his ringlets soft and brown,
His every smile and frown we heed,
As if he wore a crown.

No scepter in his hands he holds,
But then his pinky fist so small,
He, like a royal monarch, wields,
And we are humble subjects all.

And when his tiny foot he stamps
If aught, caprice or whim, displease,
The brightest gift in babydom
We bring, him to appease.

And when he wills to close his eyes,
We go on tiptoe through the house;
Even papa's heavy-booted foot
Falls softly as a mouse.

We have a despot on the throne,
Reclining like a kinglet,
For we have a cradle in our house,
And we have something in it.

—*Household.*

LAST EASTER-TIDE.

The beautiful Easter "show" is over. The flowers are faded, the echo of the deep-rolling anthem has died away among the vaulted arches, the new and costly robes in which so many forms were gracefully bowed in the sanctuary have all been displayed, and Easter, for this year, is only a memory. But was it such a commemoration as the Lord would love? Is there not too much truth in the sentiment

—"But the true Christ, indeed,
Would walk a stranger there, in seamless robe,
And lilies bruised; with grieving face would see
His heavy, blood-stained cross thrust out of sight,
And one of theory, as light as air,
Clasped to the church's heart?"

Sentiment is not piety. The senses may be thrilled with melody, the eye may be charmed with beauty, and the soul filled with poetic images, and yet no Christ in it all. It would not matter so much if this life were all, but the life eternal cannot be won by grasping at shadows. The wrestling between principalities and powers must be real. The cross to be borne is not one made of smilax and spring violets. It is, indeed, a blood-stained cross. A piety of shadows, however beautiful, will not win heaven for its possessor. There is but one lowly way of entrance into the pathway to the celestial city. Any one who would come in by another way—"the same is a thief and a robber."

So any one who would come after the Master "must deny himself and take up his cross." O, what an offence that doctrine is to the pleasure-seeking professor of Christ's-gospel! Yet it was the very spirit of all His life here on earth. What toilsome self-denial for the good of others filled all His hours! "If any man have not the Spirit of Christ, he is none of His."

When we confound a gratified vanity and an artistic enjoyment of the beautiful with devotion to a risen Saviour, we make a mistake that may be deadly to our souls. Here are some words from a secular paper with regard to the ever-increasing display of "Easter goods" to be seen in all our shop windows, which show how it may look to the world:—

"What part real religion plays in all this it would be difficult to determine. The variations on the cross, 'He is risen' and the like, come dangerously near frivolity, and the flooding of all sorts of places with such ultra-familiar treatment of things held by the truly devout in awe and reverence can hardly do good to religion. That it is all done palpably to make money renders the business specially unpleasant."

The true Easter which we celebrate every first day morning is one that Christ has appointed forever to commemorate His rising from the dead. Is not the great want of the church to-day a more reverent, heartfelt consecration of its sacred hours, rather than a new and most exquisite device for cards to be exchanged next Easter-tide?—*Methodist.*

Pleasantries.

On seeing a house being whitewashed, a small boy wanted to know if the house was going to be shaved.

Never be at your place of business when a friend wants to borrow money of you: because if you are in, you will be out; but if you are out, you will be in.

Exciting game of poker; "Do you play poker, Mrs. Schenkwales?" "I do; I play it on Mr. Schenkwales' head sometimes."—*Anon.*

Washington scene.—Deep-voiced Guzzler: "Hi, waiter! Bring me three more schooners!" Awestruck spectators (whispering): "That must be the new Secretary of the Navy."

Five threes are fifteen: A servant with a turn for figures had five eggs to boil, and being told to give them three minutes each boiled them a quarter of an hour altogether.—*Anon.*

Luminous: First Swell—"I never did like May;' not nearly so pretty as 'Mary; wonder they don't change the name of the month to 'Mary.' Second Swell—"Clevaw ideaw, by Jove; make awystaws good to June, you know!"—*N. Y. Evening Post.*

A youth was heard to remark to a jolly and fat Teutonian, as the circus pageant passed the City Hall: "Haven't I seen you before? Your face looks familiar." "Is dot so?" said Hans. "When you get so old as me your face will look familiar too."

A vagrant scorpion strolled leisurely down a plank leading against a fence on Rusk street, just as the sun reached the zenith yesterday. On that plank pensively reclined a negro whose contemplation was profound and most musically evinced by a sound emitted from his open mouth that recalled to the mind of the passers the days of the pit-jaw. When scorpion and the African made the conjunction, to say that the African awoke is not an exaggeration. As he tore the reptile from his swarthy neck and pulverized it in the mud beneath the heel of a No. 13 brogan, he got off some such expression as the following: "Dat scarapin lizard must think I got my neck half-soled with a leather apon, dog-gone!"—*Texas Siftings.*

A vagrant ass stood beside the track of the Sunset Railroad at the depot a few mornings ago. An engine slowly moved up; it stopped within a few feet of the ass; the engineer blew one of those terrible screams, prolonging and ear-piercing—such a blast as makes the sleeping Millerite dream of the day of judgment. Did the ass scare? Not worth a cent. Did he shake the sloth from his limbs, erect his tail and speed away like the asses of Bossora, faster than the Bedouin coursers run back to the chapparal? No, he didn't. He turned one ear to the engine, just as a deaf man uses his ear-trumpet, and caught every particle of the sound. And when the steam-blown whistle ceased its notes, and all the echoes died away the animal straightened out his neck, opened his mouth, and, in a voice that deafened all the railroad men, caused the freight-clerk to drop his pen, roared: "I can't! I can't! I can't! I can't! be beat! be beat! be beat! I c-a-n-t be-be-be beat!"—*San Antonio Express.*

Religious Intelligence.

At Home.

The ninety-eighth annual convention of the Protestant Episcopal Church met last week in the Church of the Epiphany.

The Methodist denomination has built 125 churches in Kansas alone within two years, and has spent $2,000,000 in all upon church erection.

During the session of the Northern New York Conference of the Methodist Church at Malone, N. Y., ex-Vice-President William A. Wheeler gave Chaplain McCabe $1,000 toward a fund to build churches for poor people in the South and West.

The Catholics make a good showing of educational facilities in the Archdiocese of Baltimore. There are seven colleges and twenty-two academies, seminaries, and institutes, besides numerous male and female schools. The total of pupils is 19,141, requiring 480 teachers.

A Baptist Council at Red Wing, Minn., has voted that the Rev. W. S. Tucker, who was ordained in New Hampshire as a Baptist minister, but afterwards was ordained into the Episcopal ministry, and has now returned to the Baptists, is not a Baptist minister. In their view the second ordination nullified the first.

The Connecticut State law has just been amended by the House of Representatives so that women as well as men may vote on the election of trustees of Methodist churches. Meetings for such election are to be held in January, instead of September, hereafter. The reason alleged is the insufficient attendance of male voters.

Of 185 Methodist churches in Vermont, nine have a membership of over 200 each. Total members in full, 15,998. The number of additions by confession during the last year was 600. The Sabbath-school numbers 17,751 scholars, 2,531 officers and teachers in 228 schools. Few of these churches date back more than fifty years.

The financial statement just made of the American Bible Society shows the total receipts for March to have been $85,534.28. The total receipts for the year ending March 31 were $502,223.32. The number of volumes issued in March were 88,457. The whole number of copies issued from the Bible House during the year, not including those issued in foreign lands, was 1,094,108.

A Chinese Sunday-school, numbering about fifty scholars, has been started and is kept up in Chicago. Being in want of an organ after it was started, it did not go about begging for it, but every young Chinaman put his hand in his own pocket, and from their own earnings they bought a good instrument. More recently a special mission has been commenced among them by the Rev. Dr. Speer, a returned missionary from China.—*Moravian.*

Abroad.

A Christian church has lately been built in India from the ruins of a heathen temple.

The Liberals in the Reformed Church in Basle have carried a decision that unbaptized children may be admitted to confirmation.

A sect called the "New Israel" has risen among the Jews of Russia. It abandons circumcision, abstinence from certain viands, changes the Sabbath from the seventh to the first day, and abolishes usury.

Buddhism, says John Butler, missionary in China, has no heaven for woman; woman is too impure; but with strange inconsistency she can be sent to hell. So all the women of China labor with might and main to lay up merits that they may prevail with the judges of the lower world to let them be born again as men, so that they may have a chance to get to heaven.

The great theological lectures at Oxford University called the Hibbert Lectures have just been delivered by the distinguished Dutch scholar, Dr. Abraham Kuenen, who is Professor of Theology at the University of Leyden, in Holland. Dr. Kuenen years ago had already made himself a great name as a critic of the Biblical books, and especially of the Pentateuch.

The capital fund held by the Irish Episcopal Church amounts to $37,500,000. The remainder at the time of disestablishment the State escheated to itself. It had the power, and that was an argument which the Church was not able to gainsay or resist. The disestablishment was like a revolution; the Church will long feel the effects of it, but in the end it will snatch victory from defeat.

Professor Bruce writes of the question of instrumental music in the Scottish Free Church: "Of late years (according to current and, it is believed, well-founded reports), not a few of our families, and still more of our young people, have left the Free Church and gone over to other Presbyterian Churches, yielding to the attraction of a brighter service. This fact has been a good deal talked of privately in clerical circles, and ministers have come to see that it was for their interest to support a movement which aimed at giving to the congregations of the Free Church a liberty enjoyed in the sister Presbyterian churches in Scotland, and, indeed, in all the world, with the doubtful exception of Ireland."

WAR

WAR ON THE WASH-BOILER.
WAR ON FILTHY FUMES OF STEAM.

WAR IN FAVOR OF HEALTH.
WAR IN FAVOR OF CLEANLINESS.

A GOD-SEND TO OVERWORKED HOUSEKEEPERS AND SERVANT-GIRLS.

EXTRAORDINARY SUCCESS HAS ATTENDED THE INTRODUCTION OF

THE Frank Siddalls Soap.

IT HAS MADE A DOMESTIC REVOLUTION IN THOUSANDS OF HOMES.

It has been Declared by Editors and Housekeepers To be one of the Most Wonderful Discoveries of Our Time.

And FRANK SIDDALL now has the pleasure of telling the readers of the MESSENGER about its being a Labor-saving Invention, destined to afford wonderful relief to over-worked women and servant-girls. It is as necessary to the comfort of the Rich as of the Poor. *The Frank Siddalls Way of Washing Clothes* is better and easier than the old way, and it will answer both for the finest laces and garments and the coarser clothing of the laboring-classes. It is a cheap Soap to use and a few minutes' time on the part of a housekeeper of ordinary intelligence is all that is necessary to show the washwoman how to use it, and every Housekeeper should *insist* on its being used *one time* EXACTLY BY THE DIRECTIONS.

The Frank Siddalls Soap and The Frank Siddalls Way of Washing Clothes never fails when the Soap falls into the hands of a person of Refinement, Intelligence and Honor.

HOW TO TELL A PERSON OF REFINEMENT.

A Person of Refinement will be glad to adopt an easy, clean, neat way of washing clothes, in place of the old, hard, sloppy, filthy way.

HOW TO TELL A PERSON OF INTELLIGENCE.

A Person of Intelligence will have no difficulty in understanding and following the very easy and sensible Directions.

HOW TO TELL A PERSON OF HONOR.

A Person of Honor will scorn to do so mean a thing as to buy an article and then not follow the directions so strongly insisted on.

HOW TO TELL A SENSIBLE PERSON.

A Sensible Person will not get mad when new and improved ways are brought to their notice, but will feel thankful that their attention has been directed to better methods.

WIVES OF DEALERS

Should get their husbands to write to the Office and get a Circular, showing a remarkably liberal inducement to Dealers' Wives to get them to give The Frank Siddalls Soap a thorough trial in their own houses.

Among many others who, knowing the Soap to be and to do all that is claimed for it, and have given it unqualified endorsement, the following high class journals may be mentioned, (and reference to their files is solicited.)

THE N. Y. WITNESS,
THE N. Y. METHODIST,
THE PHILADELPHIA TIMES,
THE PHILADELPHIA RECORD,
THE NORRISTOWN HERALD,
THE N. Y. CHRISTIAN AT WORK,
THE N. Y. CHRISTIAN ADVOCATE,
THE SATURDAY EVENING POST,
N. Y. FREEMAN'S JOURNAL and CATHOLIC REGISTER.

Besides a host of well-known Journals too numerous to mention.

And now Dont get the Old Washboiler Mended, but next Wash-day put aside all Little Notions and Prejudices, And give One Trial to The Frank Siddalls Way of Washing Clothes;

☞ And remember, this Advertisement would not be inserted in this Paper if there was any humbug about it. ☜

A SOAP THAT IS GOOD FOR THE SKIN CANNOT INJURE THE CLOTHES.

HOW A LADY CAN GET THE SOAP TO TRY Where it is not Sold at the Stores.

Make your Promises VERY PLAIN, or the Soap will not be sent.

1st.—Send 10 Cents in Money or Stamps

2d.—Say in her letter she saw the advertisement in the "MESSENGER."

3d.—Promise that the Soap shall be used THE FIRST WASH-DAY after she gets it; that it shall be used ON THE WHOLE WASH, and that ALL THE DIRECTIONS, even the most trifling, shall be followed.

Now by return mail a full-size 10-cent Cake of Soap will be sent, POSTAGE PREPAID. It will be put in a neat iron box, so as to make it carry safely, and 15 cents in postage-stamps have to be put on. All this is done for 10 cents, because it is believed to be a cheaper way to introduce it than to send salesmen out to sell to the Stores.

Of course, only one Cake will be sent to each person, but after trying it the Stores will then send for it to accommodate you, if you want it.

THE FRANK SIDDALLS IMPROVED WAY OF WASHING CLOTHES.

EASY AND LADYLIKE; SENSIBLE PERSONS FOLLOW THESE RULES EXACTLY, OR DONT BUY THE SOAP.

The Soap washes freely in Hard Water. Dont use Soda or Lye. Dont use Borax or Ammonia. Dont use any thing but THE FRANK SIDDALLS SOAP.

It answers for the Finest Laces, Calico, Lawns, Blankets, Flannels, etc., and also for soiled clothing of Butchers, Blacksmiths, Mill Hands and Farmers.

A WASHBOILER MUST NOT BE USED; NOT EVEN TO HEAT THE WASH-WATER.

Heat the wash-water in the tea-kettle; the wash-water should only be lukewarm, and consequently a tea-kettle will answer for even a large wash. *Be sure to try the tea-kettle the first time, no matter how odd it may seem.* A wash-boiler which stands unused several days at a time will have a deposit formed on it from the atmosphere, in spite of the most careful housekeeper, which injures some delicate ingredients that are in the Soap. Wash the white flannels with the other white pieces. The less water that the clothes are put to soak in the better will be the result with The Frank Siddalls Soap.

FIRST.—Dip one of the articles to be washed in the tub of water. Draw it out on the washboard and rub on the Soap lightly, not missing any soiled places. Then roll the article in a tight roll, just as a piece is rolled when it is sprinkled for ironing, and lay it in the bottom of the tub under the water, and so on until all the pieces have the Soap rubbed on them and are rolled up. Then go away for twenty minutes to one hour, and let the Soap do its work.

NEXT.—After soaking the full time commence by rubbing the clothes lightly on the washboard, and all the dirt will drop out; turn the clothes inside out so as to get at the seams, but DONT use any more Soap; DONT scald or boil a single piece, or they will turn yellow; and DONT wash through TWO suds. If the wash-water gets entirely too dirty, dip some of it out and add a little clean water. All dirt can be readily got out in ONE suds. Any time the wash-water gets too cold to be comfortable, add enough water out of the tea-kettle to warm it.

NEXT comes the rinsing—which is also to be done in lukewarm water, and is for the purpose of getting the dirty suds out, and is done as follows:—Wash each piece lightly on the washboard through the rinse-water, (without using any more Soap,) and see that all the dirty suds are got out. Any smart housekeeper will know just how to do this.

NEXT the blue-water, which can either be lukewarm or cold. Use scarcely any blueing, for this Soap takes the place of blueing. Stir a piece of the Soap in the blue-water until it gets decidedly soapy. Put the clothes through this soapy blue-water, wring them *and hang them out to dry without any more rinsing, and without scalding or boiling a single piece, no matter how soiled any of the pieces may be.*

Always make the blue-water soapy, *and the less blueing the better.* The clothes when dry will *not* smell of the Soap, but will smell as sweet as new, and will iron the easier, and will dry as white and sweet indoors as out in the air, and the clothes will look whiter the oftener they are washed this way. *Afterward wash the colored pieces and colored flannels the same way as the other pieces.* ☞ The starched pieces are to be starched exactly the same way as usual, *except that a small piece of the Soap dissolved in the starch is a wonderful improvement, and also makes the pieces iron much easier.*

JUST THINK, NO STEAM TO SPOIL THE FURNITURE AND WALL-PAPER!

Dont forget to try The Frank Siddalls Soap for the Toilet, the Bath, and for Shaving. It agrees with the skin of the most delicate infant, and infants washed in this way will not get prickly heat and eruptions and sores, which other soap often causes. *Even a person of ordinary intelligence will know for certain* that the long-continued use of a soap that is excellent for washing children cannot possibly injure the most delicate articles washed with it, no matter how quickly it may remove dirt.

The Frank Siddalls Soap is excellent for washing Mirrors, Window Glass, Car Windows, and all kinds of Glass Vessels; also for washing Milk Utensils, and for removing the smell from the hands after milking. When used for washing dishes it leaves the dishcloth splendid and clean, *and the dishcloth never requires scalding.* Where water is scarce, or has to be carried far, it is well to know that a few buckets of water will answer for doing a large wash when The Frank Siddalls Soap is used according to the Directions.

In writing be sure to give the Promises asked for above, or the Soap will certainly not be sent. And never send for more than one Cake of Soap.

Address all Letters: OFFICE OF THE FRANK SIDDALLS SOAP, 718 Callowhill Street, Philadelphia, Pa.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, May 15.

FLOUR.—We quote the whole range of prices as follows: Supers at $3.50@4.25; winter extras at $4.50 @5.25; Pennsylvania family at $5.90@6 37, chiefly $6@6.25; Ohio and Indiana do. at $6.25@7.25; St. Louis and Southern Illinois do. at $7@7.50; Minnesota bakers' extras at $7@7.75, and winter and spring patents at $7.75@9 12½, as to quality, chiefly at $8.50@9 for springs. Rye Flour was quiet and steady at $5 for pure Pennsylvania.

WHEAT.—Sales of 15,000 bushels No. 2 red, May, $1.43⅜@1.43½, closing at $1.43½ bid and $1.43⅜ asked; $1.41 bid and 1.41½ asked for June; 35,000 bushels July at $1.28@1.27⅞, closing at $1.27½ bid and $1.27⅞ asked; 10,000 bushels August at $1.23, and 15,000 bushels do. at $1 22⅜, with $1.22⅜ bid and $1.22½ asked at the close of Change.

CORN.—Sales of 1500 bushels ungraded on North Pennsylvania track at 86c.; 2500 bushels sail mixed in grain depot at 86c., with 84c. bid and 84½c. asked for do. spot and May in elevator; sales of 25,000 bushels June at 82⅞@82½c., closing at the latter bid and 82½c. asked; 83c. bid early but asked at close, with 82½c. then bid for July; 83⅜c. bid early for August, but sales at close of 5000 bushels at 83½c.

OATS.—Sales of 1 car No. 3 white at 61c.; 1 car No. 2 Pennsylvania do. at 62c., 5 cars No. 2 white (regular) at 61½c. and 5000 bushels do. do. at 61½c., with 60½c. bid and 61½c. asked for May; 59½c. bid and 59½c. asked for June; 58c. bid and 58½c. asked for July, and 49c., bid and 49½c. asked for August.

RYE was scarce and firm at 91@92c.

GROCERIES.—Raw Sugars were dull and easier at 7 5-16@7 7-16c. for fair to good refining muscovados. Refined were quiet and unchanged at 10⅜c. for cut loaf and crushed; 10½c. for powdered, 9⅜c. for granulated; 9⅜c. for mould A, and 9½@9⅝c. for standard A. Molasses was dull and nominal at 39c. for 50-test.

PROVISIONS.—We quote Mess Pork at $19.50@20; salt shoulders, 8⅜@9c.; smoked do. 9½@9⅝c.; pickled shoulders, 9⅝c.; smoked, do. do., 10½c.; pickled bellies, 11½c.; loose butchers' Lard, 11½c.; prime steam do. $11.75; city kettle do. 12c. Beef Hams, $24@27, as to brand; smoked Beef, 18@18½c.; sweet-pickled Hams, 12½@13c.; smoked do., 14@15c.; extra India Mess Beef, $27, f. o. b.; city family do., $15.50, and packet do. $14.50 f. o. b. City Tallow firm at 8⅛c. for prime.

POULTRY.—Live chickens. We quote at 13c. for old fowls; 18@20c. for Winter, and 28@32c. for Springs, as to size and quality.

BUTTER.—We quote Penna. creamery extras at 29@30c.; Western do. do. 28 do. good to prime, 25 @27c.; do. imitation, 20@25c.; Bradford fresh, tubs, 26@27c., York State tubs, fresh, extras, 26c.; do. good 25c.; Western extras, fresh, 22@23c.; do. good to prime, 19@21c.; factory, choice, 20c.; do. good to prime, 15@18c.; rolls, 16@20c. for good to choice; common shipping grades, 7@9c.; grease, 3@5c.; prints, fancy, 35@37c.; do. firsts, 28@32c.; do. seconds, 25@27c.

EGGS.—Sales of fresh Western in round lots early at 21c and later in the day at 21½c., and Pennsylvania, New Jersey, and Delaware fresh at 21½@22c.

CHEESE.—We quote York State new full cream choice at 12@12½c.; do. fair to good 11@11½c.; Ohio new, nominal; Pennsylvania creamery, half-skims, 8@9c.; but few here good enough to command over 8c.; skims, 6@7c. for choice down to 2c. for interior.

HAY AND STRAW.—We quote good to choice Western and York State Hay at $18@20; exceptional lots large bales without wood, $21; fair to good do., 15@17. Rye Straw was quiet at $14@16, the latter without wood.

SEEDS.—We quote Clover at 6@6½c. for old and 7@7½c. for new; Timothy at $2.60@2.70 ⅌ bushel, and Flax at $1.43@1.45 ⅌ bushel.

FEED.—Demand was very slow and the market barely steady at $22 for spring and $23 for winter Bran, with sales of 2 cars of the latter at that rate on track.

Live Stock Prices.

The receipts at the West Philadelphia Yards were for the week, beeves, 2,900; sheep, 15,000; hogs, 3,000; previous week, beeves, 24,000; sheep, 8,000; hogs, 3,300.

BEEF CATTLE.—were fairly active at a decline of ¼c. per lb.

QUOTATIONS.—Extra, 8¼@8⅜c.; good, 7⅞@7¾c.; medium, 7¼@7⅜c.; common, 5⅞@7¼c.; fat cows, 4⅞@7c.

HOGS were in good demand.

QUOTATIONS.—Extra, 11c.; good, 10½@10⅝c.; medium, 10@10¼c.

MILCH COWS were dull at $25@55.

SHEEP.—Were dull, as the arrivals were greatly in excess of the demand, and rates of good stock were ½c. lower, while common sheep and lambs could not be disposed of even at a decline of 1c. per lb.

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DRESSED MEATS.—Dressed beeves were fairly active and closed at 11@12¾c. Sales last week: Thos. Bradley, 211 head, at 11@12¾c, A. A. Boswell, 75 do. at 11@12¼c.; C. S. Dengler, 85 do. at 11½@12¾c; Harlan & Bro., 60 do. at 12@13c.; J. F Lowden, 46 do. at 11¾@12¾c. Dressed sheep were active. Samuel Stuart sold 867 head at 11@12½c.

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